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THE
PROCESS AND EMPIRE
OF
CHRIST ;
FROM HIS BIRTH
TO THE END OF
THE MEDIATORIAL KINGDOM ;
A POEM,
IN TWELVE BOOKS.

BY ELHANAN WINCHESTER.

BRATTLEBORO.

PRINTED BY WILLIAM FESSENDEN.

1805.





TO THE READER.

THROUGH the good hand of God upon me I have at length completed this poem, which I beg leave to present to you. I first began to plan it out and write it on the 26th of February 1787, the day after I had preached a sermon from Zech. xiv. 9. I found my heart so warmed with the glorious subject, the kingdom of Christ, on which I had been preaching, that I found an inclination to write upon it; and I immediately took up my pen, and wrote the plan of this poem as it now stands. I had finished three books, and written a considerable part of the fourth, when we came to England, September 21, 1787.

About the beginning of the year 1788, I read the four first books to a few friends in the Chapel, Chapel-court, Borough, and I return my sincere and hearty thanks to those who attended the reading, for the support and encouragement which they gave me on that occasion. About this time I planned out my Lectures on the Prophecies, which I began to deliver the beginning of February 1788 in the same place. Since which they have been delivered a second time, and published in four volumes octavo.

When I first began this poem, I was ready to imagine it to be the labor of some years; but experience corrects our mistakes. I am now convinced that the whole of it might have been easily written in much less than a quarter of one year; and as a proof of what I say, I can assure the Reader, that the whole of the ninth book was written in the leisure hours of six days, between Monday morning and Saturday evening, in one week last winter. I have however great reason to bless God, that in the midst of many labors and infirmities, and after many delays, he has enabled me to finish it; and hath preserved my life to see it published. I return my thanks to the subscribers who have encour-

aged this publication, and by whose favor it now sees the light. I trust in their friendship and candor to excuse any defects they may see in the execution, as I have never copied it off from the first draught, and have made but a very few alterations since it was first written. Neither has it had the friendly assistance of any other hand ; so that I only am answerable for all its faults. The subject is indeed the grandest and most extensive that can be imagined ; and the delight I have had in the labor has been great : but I must confess the execution is far beneath the design. But such as it is, with all its defects, I venture it into the world, and commit it to the blessing and protection of Providence, the candor of my friends, and the generosity of the Public, and subscribe myself, a well wisher to all the human race.

ELHANAN WINCHESTER.

London, January 12, 1793.



THE PROCESS
AND
EMPIRE OF CHRIST,
AN
HEROIC POEM.

BOOK I.

Containing the Plan of the whole, and the History of his Birth, Baptism, Fasting, and Temptations; with some account of his Doctrine and Miracles. Comprehending the time from his birth till the close of his ministry.

WHILE others sing the monarchs of the globe,
Their feats in war, their courage, strength, and skill,
I sing the rising Empire of my Lord,
The Kingdom of the Babe in Bethlehem born :
Whose birth was sung by angels, and foretold 5
By prophets, who partook of heav'nly fire.
Tremendous theme indeed ! august ! immense !
But God can teach the humblest mind to soar ;
Can send prosperity to one like me,
Unskill'd in epic muse, and teach my pen 10

To paint Messiah's triumphs o'er his foes ;
 The glories of his peaceful reign describe.
 Can lead my thoughts his Process to pursue,
 From heav'n's bright court down to this lower world,
 And through the various labors of his life, 15
 And the dire scene of sufferings which he bore,
 The scriptures to fulfil, and men to save :
 Then to thy gloomy regions, tyrant death,
 And through the gates and bars of hell's domain,
 To preach the gospel to the pris'ners there, 20
 Taking the mighty's captives for his spoil :
 Thus spoiling principalities and pow'rs.
 Then crown'd with wreaths of vict'ry fairly won,
 Immortal garland ; laurels richly earn'd !
 He rose triumphant over death and hell, 25
 And lives for ever, holds the keys of both :
 And was declared the Son of God with pow'r.
 From earth he did ascend to highest heaven's,
 Having descended first to worlds beneath.
 Enthron'd above he sits at God's right hand, 30
 And makes perpetual intercession there,
 Till that great day, long waited for, shall come,
 When he with glory crown'd, and cloath'd with zeal,
 Shall to the earth descend, destroy his foes.
 Then Jacob's tribes returned to their land, 35
 Shall own him Lord, and King on David's throne.
 Then Satan bound in the abyss confin'd,
 Shall vex the fairs no more, no more deceive
 The nations of the earth, until fulfill'd
Shall be the period of a thousand years. 40

Then the sev'nth angel shall his trumpet sound,
 And ev'ry kingdom shall become the Lord's :
 The nations that refuse shall be destroy'd.
 Jesus shall judge all people, and shall rule
 All nations by the laws of righteousness ; 45
 Shall take the curse from earth, and bless mankind
 With greater blessings than their Father lost.
 That age (surpassing far the golden age
 Which ancient poets feign'd in days of yore)
 Approaches fast, and shall ere long arrive, 50
 When the Messiah for a thousand years,
 Shall wield in peace the sceptre of the world ;
 And his beloved saints with him shall reign,
 Upon his throne, as royal priests and kings.
 Throughout those halcyon days no wars shall rise, 55
 No earthquakes roar, nor famine, plague, or storm,
 Shall desolate the earth ; no child shall die
 In the first stage of life. All deadly hate
 Shall cease among the globe's inhabitants :
 Man shall not vex his neighbor, nor the beasts 60
 Make war upon each other, less on man :
 All shall be love, and peace, and harmony ;
 Man to longevity again restor'd,
 Shall see his seed for ages unimpair'd ;
 And shall enjoy the labor of his hands : 65
 And all shall know and worship God the LORD.
 But farther : God can so direct my mind,
 That I shall sing, what never poet sang ;
 'The prince of darkness loos'd once more set free
 A little season to deceive mankind. 70

Shall I, who never gain'd *Parnassian* heights,
 Nor bath'd in *Helicon's* harmonious spring,
 On whom the stars propitious never smil'd,
 And whom the muses never deign'd to bless
 With their poetic fire—shall I attempt 135

A theme so lofty, and a song so grand?
 But help me God of nature, God of grace,
 Or here I stop; and can no farther go.
 The pow'r is thine, and if thou wilt employ
 My weak unletter'd pen, and grant success 140
 To my endeavors, and enable me

To write in such a manner as may please
 Not men alone; but thee, the judge of all;
 Then this production, howsoever weak,
 Shall stand a witness of thy love to man, 145
 And of my love to thee, my Savior dear.

Be this my happiness, inspir'd by thee,
 Thy Process, and thy glorious Reign to sing.
 My trust is in thy name, thy Spirit's aid
 Is all I ask, these wonders to unfold. 150

First we begin with our Immanuei's birth;
 The Son of God comes down to dwell with men;
 He, by whose pow'rful hands all worlds were made,
 And all supported by his mighty word;
 He laid his glory and his riches by, 155
 And left the lofty heav'ns of his abode:
 And taking flesh, became a tenant here.
 This mystery so great demands our song.

Ye angels, principalities and pow'rs,
say, how ye wonder'd when ye saw him born. 160



Book I.] HIS BIRTH AND LIFE. I

A helpless babe ! fruit of the virgin's womb !
And fruit of ancient promise, long foretold !
Seed of the woman ! born to bruise the head
Of him, who ruin'd all the human race.
The virgin's child, Immanuel, God with us, 165
Born in a stable, in a manger laid,
Our flesh assuming in its meanest state
Of scorn'd poverty, and servitude.

But oh ! the tidings to the shepherds told,
Who watch'd their flock's by night on Bethlehem's
Is worthy of remembrance evermore ! [Explains, 170
Fear not, O shepherds, joyful news I bring ;
Glad tidings of great joy, to all mankind ;
To you is born, this day, in David's town,
A Savior, Christ, both David's Son and Lord ! 175
Go to the stable, there this infant view ;
Adore your God, though in a manger laid,
And meanly wrapp'd in coarsest swaddling clothes.
Scarce had the angel told the joyful news,
(Surrounded with the glory of the Lord) 180
Than suddenly appeared a radiant band,
Compos'd of Heav'n's Celestial choristers,
Who praise the great JEH OVAH night and day,
And loud responsive sound his awful name.
These, all inflam'd with pure seraphic fire, 185
Broke forth in raptures, thus expressing praise :
Glory to God, in highest strains be paid,
Peace be on earth, good will from Heav'n to men.
The shepherds heard, and wond'ring came, to pay
Their homage at the Royal Stranger's feet. 190

They saw the Mother, with the heav'nly Babe,
 The Lord of Angel's, in a woman's arms.
 Hail, highly favor'd Virgin-mother, hail !
 O happy thou, to bear the promis'd seed !
 Thy name, O Woman, through long ages curs'd 195
 And oft derided as the source of ill,
 Shall now be bless'd a thousand ages hence,
 Since Prince IMMANUEL was of woman made.
 Oh, how is human nature magnify'd
 By this stupendous act of boundless love ! 200
 This theme might long employ the noblest muse,
 But I must hasten ; much remains to sing.
 When eight days were accomplish'd, Jesus felt
 The circumcising knife, and shed his blood.
 Soon he began to suffer in the flesh ! 205
 How dear it cost him to redeem mankind !
 His name was called JESUS ; glorious name !
 Above all names shall this distinguish'd stand ;
 And ev'ry knee shall bow therein at last.
 The word a Mighty SAVIOR signifies : 210
 And he shall save his people from their sins ;
 So Gabriel spake ; and Jesus shall fulfil,
 By price and pow'r ; he's mighty to perform.
 When forty days had pass'd, a moving scene
 Took place within the Temple's sacred walls ; 215
 Which, ere I farther pass, I must relate.
 Jesus was carry'd in his mother's arms,
To be presented to the Lord of Hosts,
According to the Law by Moses giv'n,
That every first-born male should be devote 220



As holy to the Lord ; to offer there
Two turtle doves, or harmless pigeons young ;
For she was poor and could not bring a lamb.
Long had Old Simeon, just, devout, and good,
Been waiting for this day, with longing heart : 225
For by the Holy Ghost it was reveal'd,
That Death should never close his longing eyes,
Until he should behold the Christ of God.
Methinks I see the aged, pious man,
Take in his wither'd arms the heav'nly Babe, 230
Whose tears of joy run down his furrow'd cheeks.
Come, hear his dying song, and learn to feel
The rapt'rous language of his heart and lips.
Lord, now thy word's fulfill'd, let me depart ;
I go in peace ; my soul is satisfy'd ; 235
Because mine eyes have thy salvation seen,
Which thou before all people hast prepar'd ;
To be a light to Gentiles blinded long,
And glory to thy servant Israel's race.
O grant dear Savior, that our longing eyes 240
May see thee come to reign, before we sleep :
But if our flesh must drop into the dust,
Before our Jesus shall return to reign ;
One favor, Lord, we most earnestly beg :
In this, we must not—cannot be deny'd ; 245
O never let our eyes be clos'd in death,
'Till we are made acquainted with our God,
And have, by faith, beheld the bleeding Lamb,
And are, by grace, deliver'd from our sins.
Like Simeon, may our souls depart in peace ! --

Just as the good old man had clos'd his song,
 An aged widow came that instant in ;
 Full fourscore years and four she had remain'd
 Within the sacred place ; had serv'd the Lord
 With fastings, and with pray'rs, both night and day ;
 And waited long the Savior to behold,
 Whom now she saw and greatly did rejoice :
 Gave public thanks, and spake of him to all
 Who look'd and waited for redemption there.

'Ye holy widows, who are waiting now 260
 For Jesus' second coming, view him near !
 Behold, the signs and tokens plainly shew
 The great expected day is at the door.

Prepare to meet your God ; prepare, prepare.
 'This generation shall not pass, perhaps, 265
 Until that grand event shall be fulfill'd,
 Of which I have propos'd, ere long, to sing,
 Unless the icy hand of Death prevent.

Fain would I live to see my Savior come ;
 But, not my will be done, but thine, O Lord. 270
 'The infancy of Him now let us trace,

The Sinner's Friend, and Savior of mankind !
 When one full year was past, from Jesus' birth,
 Before the second had fulfill'd its round,
 The eastern sages, by a wond'rous star, 275

Were mov'd, and led to seek the new-born King ;
 And coming to Jerusalem, enquir'd

Where they might find the heir of David's throne ?

*In that fam'd city regn'd a man of blood,
 Wasty, severe, proud, cruel, jealous, fierce, 280*

Full of resentment ; swoln with envious spite.

Hater of Judah's race of kings and priests.

Born of Idumean blood. He gain'd the throne

(Supported by the pow'r of hostile Rome)

By feats of arms, too cruel to rehearse ; 285

(His cruel nature soon must be expos'd)

He heard, with inward rage, and troubled mind,

The strict enquiries for the new-born Prince ;

But his malicious purpose so disguis'd,

As might deceive the wisest of mankind. 290

He gather'ing all the scribes, and priests, demands

Where Christ, the great Messiah, should be born ?

In Bethlehem's city, all at once agreed ;

As Micah long before had prophes'y'd.

O famous city ! now we clearly see 295

What God hath spoken—cannot, will not, fail ;

No, not the smallest tittle shall be lost.

When Mary first conceiv'd this holy child,

She dwelt in Naz'reth's city, far remote ;

But as he must be born in Bethlehem's town, 300

The great Augustus must his subjects count,

And put the tribes in motion to repair

Each to their native place, to be enroll'd :

That so, the Virgin, mother of our Lord,

Attending Joseph in his journeying home, 305

Might thither come before the time arriv'd,

When Christ, the King of Glory, should be born.

But, to return. When crafty Herod gain'd

The knowledge of the sacred prophecy,

Which inly he presum'd to overthrow ; 310

He sent the eastern Magi on the way,
 To find the object of their grand pursuit,
 Desiring them, to bring him word again,
 That he might follow, and obedience pay ;
 Though nothing less was in his cruel thoughts. 315
 The Prince he wish'd to see ; but 'twas to kill.

But God, who saw the malice of his heart,
 Sent home the wise men safe another way.
 When they had seen, ador'd, and honor'd him,
 Whom long they sought, and much rejoic'd to see. 320
 While Joseph, warn'd by friendly angel, fled,
 With his lov'd charge, to Egypt's land, in peace.
 So Heav'nly Wisdom baffled the designs
 Of him who sought the Savior to destroy.

But now I sing the babes of Bethlehem, 325
 By Herod's curs'd decree condemn'd to die ;
 And lest the dreaded infant should escape,
 (The sacred object of his jealous rage)
 The cruel-hearted tyrant spared none.
 What shrieks, and dying groans torment the ear ! 330
 While mothers mourn their sons untimely slain !
 Ye weeping mothers, hear the voice of God ;
 Refrain your voice from crying, dry your eyes,
 Your work shall be rewarded, saith the Lord ;
 Your children from the land of death shall come, 335
 Shall rise to glorious immortality,
 And reign with him for whom they suffer'd here !

*I haste from fields of blood, and slaughter'd heaps
 Of mangled infants, slain by cruel hands ;
 And now return to Jesus, precious babe !* 340

To Egypt he descends, that God might call
 His Son from thence, as Jacob's tribes, of old,
 Were call'd and led by his Almighty hand.
 What happen'd there, while Christ in Mizraim dwelt,
 Who can pretend to say ? Some tell indeed, 345
 That Egypt's idols at his presence fell,
 And all their lying oracles were dumb.
 His small expences were provided for
 By those enlighten'd Magi's gifts, of gold,
 Frankincence, myrrh, which they bestow'd on him.

But when the bloody tyrant had receiv'd
 The awful summons to resign his breath,
 The angel of the Lord convey'd the news .
 To Joseph, and invited his return
 To Israel's land ; to which he bent his course. 355
 But, hearing of the reign of Archelaus,
 He feared to return to Judah's land :
 But being warn'd of God, he turn'd aside,
 And dwelt in Nazareth of Galilee.
 But there, how private ! how remote from view 360
 Dwelt God's belov'd Son, in human form !
 No more we read of him, till he arriv'd
 At near twelve years of age ; a lovely youth !
 Then he, with Joseph, and with Mary, went
 To Zion's temple, at the paschal feast, 365
 According to the law by God ordain'd,
 That all the males should worship thrice a year.
 And pay their homage at his sacred dome.
*When once the feast was over, they return'd ;
 But Jesus stay'd behind. They knew it not.* 370

But when they stopp'd at night, and miss'd the child,
 Who can describe their grief and deep concern ?
 Let mothers guess, whose children, sent abroad,
 Return not home at the appointed time ;
 Dark night comes on, and still no tidings heard 375
 Of their fond darlings : How a thousand fears
 Rush through their tender hearts ! they find no rest.
 So far'd the blessed Virgin, when she found
 That she had lost her Son ! Oh, how she wept !
 No farther did she journey ! but, with haste, 380
 Returning back with Joseph, sought him there,
 For whom they griev'd ; and sought him not in vain.
 They found him in the Temple, well employ'd,
 Surrounded by the doctors of the law.
 His weighty questions puzzled all their skill : 385
 And all that heard his answers were amaz'd
 At such unbounded wisdom in a youth.
 Children, remember, Jesus once was young ;
 But oh, how wise, how perfect was his heart !
 Remember now your Savior, him obey ; 390
 And he will make you wise, and fill your minds
 With heav'nly treasures, everlasting good !
 Joseph and Mary were surpriz'd. She said,
 Why hast thou serv'd us thus : didst thou not think
 That I, thy mother, with thy father dear, 395
 Would seek the sorrowing, and never cease,
 Until we found thee ? Wherefore didst thou thus
 Absent thyself from us, thy only friends ?
 To which he answer'd ; Why, did you not know,
 That I my Father's business must perform ? 400

But they this saying could not comprehend.
 Then he with them return'd to Nazareth,
 And yielded strict obedience to their will.
 O, what a bright example Christ did set !
 How happy they who follow him in this !— 405
 Honor thy father, and thy mother love,
 Obey their precepts, and thy days prolong.
 He saith, who can his promises perform.

We hear no more of Christ for eighteen years.
 Here stop, and make a solemn, awful pause— 410
 Oh, what humility ! that he, the Lord,
 Who had created heav'n, and form'd the earth,
 And with his glory fill'd them ; should reside
 Near thirty years on earth, almost unknown !
 Nay, with his blessed hands should labor hard, 415
 To gain a scanty livelihood ; who might
 Have summon'd all the treasures of the globe
 To minister to his necessities !

But now events of greatest magnitude
 Claim our attention, and exalt my theme. 420
 And first I speak of that important day,
 When Jesus on the bank of Jordan stood ;
 Was there beheld by his forerunner John ;
 Who seem'd unwilling to baptise his Lord,
 Because he held himself inferior, far, 425
 To him who honor'd baptism's mystic rite.
 When by the hands of John, our Lord and King
 Was plung'd beneath the wave ; forthwith he rose !
 When lo, surprising prodigy ! the heav'ns
 Were open'd, and the Father's voice was heard ; 430

Thou art my Son, my well-beloved Son ;
 In thee I'm pleas'd,; in thee I am well pleas'd.
 Descending from the heav'ns, the Holy Ghost,
 Dove-like, alights upon his sacred head.
 He, doubly thus baptiz'd, is drawn away : 435
 Into the lonely, howling wilderness ;
 Where forty days of sore temptation, proves
 Him more than conquer'r : Thus exceeding, far,
 The most renown'd of all the human race.
 He under ev'ry disadvantage stood, 440
 And fairly drove the Tempter from the field.
 Tho' hungry, thirsty, weary, and alone,
 Temptations pressing him on ev'ry side,
 And tho' the mighty Prince of darkness came,
 Arm'd with his utmost subtlety and rage, 445
 And try'd the greatest feats that hell could boast ;
 The Savior foil'd him, to his deep disgrace.

Oh, what a scene was here ! Come, tempted soul,
 Come, view thy Savior, in this conflict dire :
 He is thy pattern, shield, and great reward.— 450
 If thou'rt the Son of God, the Tempter said.
 (O, what an impious IF was there propos'd !)
 Command these stones to change, and bread become.
 To which the Savior instantly reply'd—
 'Tis wrote, Man shall not live by bread alone ; 455
 But by the pow'rful words Jehovah speaks.
 Then Satan, foil'd, another method tries.
He brings the Savior to Jerusalem ;
(The lamb was carry'd in the lion's paws !
Amazing thought ! was Jesus thus convey'd ?) 460

Upon the Temple's walls, their highest spire,
 He places him; and thus the arch fiend spake—
 If thou'rt the Son of God—now try the point—
 Cast down thyself, and trust angelic aid :
 'Tis written, They shall bear thee in their hands, 465
 Lest thou should dash thy foot against a stone.
 Thus Satan uses Scripture—and by halves,
 Because the whole subserves not his designs.
 But now the Master of Assemblies speaks ;
 (His words shall make thy daring courage cool :) 470
 'Tis wrote, Thou shalt not tempt the Lord thy God.
 Why then expose ourselves to needless ills ?
 Can we expect to be preserv'd, unhurt,
 Who madly rush, uncall'd to danger's brink ?—
 The Devil, baffled, and confounded, tries 475
 His last device to shake Salvation's Rock ;
 But finds the stone of Israel fix'd too firm,
 To be uprooted by his flatt'ring breath.
 Oh, that our souls so firm could always stand !
 Then fiends might tempt, and hell assault in vain. 480
 He takes the Savior to a mountain's top,
 From whence he shew'd him all this lower world,
 And all the glorious things below the moon ;
 Then, with an impudence as black as hell,
 He proudly said—All this is giv'n to me : 485
 'Tis mine : I can bestow it where I please.
 If thou wilt own me as thy lord and king,
 And worship at my feet, all shall be thine.

O impious ; O profoundly base, and bold :
How durst thou thus attack the Son of God ? 490

What ! tempt the Lord of Life, to worship thee !
 O rebel ! traitor ! foul apostate ! say—
 What could induce thee thus to mock the Lamb ?
 Could'st thou expect that he whom angels fear'd,
 To whom they reverence and obedience ow'd ; 495
 Nay, thy Creator, and Preserver too ;
 And whom thou wast commanded to adore ;
 Who claims thy worship as his native right ;
 Should, all at once forget his high descent,
 And meanly fawn upon and worship thee ? 500
 Or wast thou ignorant ? Didst thou not know
 The Lord of Glory, in his deep disguise ?
 Or was thy mind in doubt ? and for this cause,
 Wast thou resolv'd the secret to unfold ?
 I dare engage thou had'st no cause to boast 505
 To thy companions of thy great success.
 Methinks, I see a holy, just disdain,
 Glow in the count'nance of my dearest Lord,
 When thus he turn'd, and glanc'd severe rebuke
 To the great Adversary of mankind : 510
 Get thee behind me, Satan ; hence, depart :
 Remember, God hath giv'n his high command,
 To all his creatures, and declar'd his right
 To be ador'd ; and only he alone.
 Thus speaks his awful mandate, Thou shalt serve 515
 The Lord thy God, and worship none but him.

This sore repulse, made Satan leave the ground ;
 Determin'd still to muster all his hosts,
 And watch a fitter opportunity,
To vex, if not o'ercome the Prince of Heav'n. 520



For 'tis his nature, if he's foil'd to day,
To-morrow to return, and charge again.
If timely you resist him, he will flee—
But, Watch ; for he intends to try afresh.
Tho' Christ hath always vanquish'd him in fight, 525
Still he's unconquer'd, and maintains the war :
And though some say, he's slain, and has no pow'r ;
And others say, he's bound, and quite confin'd ;
Christ's soldiers find him pow'rful, roving, fierce,
And, like a roaring lion, seeking prey, 530
Not flesh and blood alone, must they withstand ;
But, thrones, high principalities, and pow'rs,
And rulers of the darkness of this age ;
And wicked spirits, domineering, proud,
And ever on the watch :—Such foes we have. 535
Satan is crafty, full of vengeance, spite :
His time on earth is short : and this he knows ;
And therefore rages, with redoubled force.
Great need have we of prov'd, victorious arms,
To aid us in the more than mortal fight: 540
Arm us with all the panoply of God ;
'That we may stand, and conquer all our foes !
O, dear Redeemer, through thy pow'rful name,
And through thy precious blood, so freely shed,
And by the testimony which we hold. 545
What wonders have the heav'nly arms atchiev'd !
Salvation's helmet, and the shield of faith ;
'The Spirit's sword, the pow'rful word of God ;
The mighty engine of prevailing pray'r ;
Have gain'd the greatest victories on earth. 550

Heav'n shut and open'd, rain withheld and giv'n ;
 Fierce, pow'rful armies, soon compell'd to flee,
 And glorious promises, divine, obtain'd ;
 The raging element of fire subdu'd,
 And hungry lions gentle made as lambs, 55
 And mightiest kings and kingdoms overcome,
 And righteousness by feeble sinners wrought,
 Made out of weakness, strong, firm, valiant, bold ;
 And souls departed, back to life recall'd ;
 The moving orbs arrested in their course, 56
 The pow'rful laws of nature quite revers'd ;
 All these proclaim the victories of faith.
 Nor were they less triumphant, who endur'd
 The tortures of the tympanum, or rack ;
 That would not deign deliverance to accept : 56
 The glorious prospect of eternal life,
 And better resurrection, (though remote)
 - Made them, with fortitude, their pangs sustain.
 Those who can cruel mockings well endure,
 And all the envenom'd shafts of slander bear, 57
 Need never fear the pain of flames and death.
 The soul that dares to suffer, fears to sin,
 And bears the cross, shall win the crown of life.
 Scourgings, imprisonments, and bonds and chains,
 Hunger and thirst, and cold and nakedness, 57
 Perils, and persecutions ; death, by sword,
By sawing, stoning, strangling, and by fire ;
By crucifixion, famine, tech of beasts,
.Drowning, decapitation, thousand forms
Most painful, ling'ring, shameful, terrible ; 5



Fearful to see ; how dreadful then to bear !
Temptations, tribulations, racking pains ;
Have all, through faith, been borne with fortitude.
The soul, array'd in righteousness divine,
Girded with truth, and fill'd with heav'nly love, 585
Shielded by faith, supported well by hope,
With purest gospel-preparation shod,
Wielding the Holy Spirit's two-edg'd sword,
Praying with perseverance, cover'd o'er
With meek humility, resign'd to God, 590
And firmly trusting in his promis'd aid ;
Shall conquer all his foes, however strong,
And need not fear the rage of earth or hell.
May find support in scorned poverty :
And bear reproach, contempt and foul disgrace ; 595
May wander in the desert's howling wilds,
And be with roughest goat-skins meanly glad :
May dwell in rocks and mountains, dens and caves,
Tormented, destitute, afflicted sore ;
May be in want of ev'ry earthly joy, 600
And suffer more distress than tongue can tell ;
And yet be more than conquer'r over all !
Our Lord's Temptations, trials, griefs, and woes ;
His sore afflictions, and his deep distress ;
The sorrows, pains, and mis'ries, he sustain'd, 605
Through ev'ry scene of life ; and in his death ;
Are fruitful springs of comfort, to the souls
Of the afflicted, who believe in him.
He learn'd obedience by the things he bore ;
And, by experience taught, can sympathize

With us, and all our inmost troubles feel.
 Compassion dwells within his tender heart ;
 He knows our frame, and pities our complaints.
 Draw near, ye poor, despised, tempted souls ;
 Look up to Jesus—tell him all your woes. 615
 Ye poor—What ! have ye neither house nor home !
 Depriv'd by storms, or poverty, or fire,
 Hard-hearted landlords, or whatever means :
 'To Jesus, thus, you may your pray'rs address—
 Lord, Thou wast poor, poorer than beasts or birds ;
 For those have holes, and these have little nests ;
 But thou hadst not a place to lay thy head :
 O, look on me with kind compassion, Lord ;
 My wants thou knowest, and canst well supply :
 For man no pity has, nor heart to feel.— 625
 Say—are you hungry ? have you nought to eat ?
 And disappointed, where you hop'd relief ?
 'This was your Savior's case ! he hunger'd oft :
 He knows the pain it brings ; and how it feels
 'To have the expectation highly rais'd, 630
 And then, by disappointment, laid quite low.
 How keen the sense of Hunger's cruel gripe !
 Who can describe, but such whose bowels feel ?
 'To see, to smell, without a right to taste ;
 'Too modest still to beg, too poor to buy ! 635
 'Tempted perhaps to steal, by hunger press'd !
Poor widows, with their tribes of little ones,
How oft they suffer !—Hear a feeling tale.
In Boston liv'd a widow, honest, poor ;
While dreary winter reign'd, she suffer'd much ; 6

Nor food had she, nor fire to keep her warm :
 Her tender infants languishing in sight,
 So mov'd her sympathy, that she resolv'd
 Somewhere to find, and bring some fuel home.
 Thus, roving up and down, at last, she lights 645
 Upon a pile, where plenty seem'd to tempt
 Her yet unwilling hand : The owner near,
 O'erheard her tongue thus utter her sad plaint.
 I'm poor, and destitute ; my fuel's gone ;
 Yet cannot steal : O Lord, what shall I do ? 650
 I have no money ; yet, I cannot steal.
 Thus went away : But soon came back again,
 (By hunger, cold, and pity overcome)
 Repeating the same tale ; and, as before,
 Departing home as empty as she came. 655
 At length, the third time, doubly press'd with need,
 She came ; and thus she spake—What shall I do ?
 My children, perishing with want, demand
 Something to keep them warm ; I think I must,
 Though fore against my will, some fuel steal. 660
 So saying, she begins to take—but sudden, down
 The trembling faggot darts—Lord, can I take
 What is another's right !—Oh guilt and shame !
 Yea, let us perish ; for I cannot steal.
 No more she came ; determin'd now to die, 665
 If no relief appear'd. But, mark the end ;
 The owner, who beheld her deep distress ;
 Who saw her virtue at this per'ous push,
 And saw it triumph ! he compassion felt,
Her wants reliev'd, and soften'd all her pain ! 67

GOD hath prepar'd his goodness for the Poor :
 And, to encourage us to pity them,
 Hath promis'd to repay, an hundred fold,
 That which we give, ev'n in this present life,
 And life eternal in the world to come. 675.

For, not the smallest kindness is forgot :
A cup of water, meets its blest reward.
 Who pities and relieves the poor distress,
 Lends to the Lord, and shall be well repaid.
 JEHOVAH binds himself by promise firm, 680
 'That none by trusting him shall losers be.
 Yet, O how many trust in *banks* and *funds*,
 Who would esteem all lost, if lent to him !

Something I fain would say, to comfort those
 Whose lot is plac'd among the humble Poor. 685
 Your Lord was poor : In poverty he pass'd.
 His virtuous life ; and thus hath made that state,
 Which is despis'd, most hon'rabl of all.
 And whosoever doth the Poor despise,
 Reproacheth God, his Maker, by that act, 690
 And Christ the Savior, who hath chose that life,
 With its associates, Want, Contempt, Disgrace :
 That so the Poor in him might find a friend :
 And that the Rich might learn to disesteem
 Those things in which they differ from the low ; 695
 And fix their thoughts above, where Jesus sits ;
 And spend their time and wealth in doing good ;
 And wait the second coming of their Lord.
 When their reward, in full, they shall receive.
 Those who are rich on earth, should hear this charge :

(Which may be thrown into these many parts)

1. Be not high-minded, lifted up through pride.
2. Trust not in riches, false, uncertain, vain.
3. But trust in God, the living God ; who gives
Us richly, freely, all things to enjoy. 705
4. Do good to all, according to your pow'r.
5. Be rich in works of justice, mercy, love.
6. Be ready to distribute of your wealth.
7. Be willing to communicate to all.
8. Lay up your stores in Heav'n, and not on earth —
Two charges more from other texts, I'll bring,
And thus complete the Rich Man's Decalogue.
9. Love not the world ; set not your hearts on gain.
10. And be content with what the Lord bestows.
O, would the rich these precepts keep with care, 715
How happy, happy, happy, would they be !

Ye trav'lers o'er the burning desert sands,
And Ye who plough the briny, foaming main,
How often do ye suffer raging thirst ?
For water ye would freely part with gold : 720
But none can ye obtain. How sad your state !
Yet even here, your Lord can sympathize :
For he was thirsty too ; full well he knows
It's most intolerable, parching pain :
And when he begg'd relief, he found it not. 725
Once, faint and thirsty weary, feeble, spent,
At noon, he sat himself near Jacob's well,
And drink of woman ask'd ; but was deny'd :
Yet, ere she left him, he such blessings gave,
As prov'd his mission, and his pow'r divine, 7

But who can tell the thirst which he endur'd,
 When on the painful, shameful, cross he hung?
 But *gall* and *vinegar* was giv'n for drink,
 To him who calls us to Salvation's well,
 To *drink* the waters of eternal life, 735

Poor Sailors, would they hearken to my song,
 And leave their sinful ways, and trust in Him—
 Who rules the raging of the boist'rous sea ;
 Would find in him a sympathising friend,
 In more respects than one : for he has known 740
 Toil, hunger, thirst, care, weariness, and storms,
 Watchings by night, and heavy drowfiness ;
 The portion these of those who plough the main.

Once in a storm, when hope was almost lost,
 He, through fatigue, was fallen fast asleep : 745
 When his disciples call'd, and rous'd him up ;
 Crying—awake, and save us, or we die.

He, rising, bids the winds and waves, be still.
 They ceas'd at once, and straight a calm succeeds.
 O, might the Savior be the confidence 750

Of all that ply the lab'ring oar, or sail,
 With canvass wings, across the wat'ry main ;
 What satisfaction would their souls enjoy !
 In storms and tempests, dangers, perils, deaths,
 Their sympathising friend would lend his aid : 755

For now he never sleeps : his ear attends
 The softest call that rises from the hearts

Of those who love him ; for he's always near.

The weary lab'rer shall not be forgot ;
 Though poor, despis'd oppress'd with want and care.



The Son of God once labor'd hard for bread,
And was a poor mechanic ; teaching thus
His follow'rs, not to eat the bread of sloth.
Labor should be encourag'd, idleness
Be disesteem'd, and every where suppress'd. 765.

Children be not afham'd to labor hard,
To keep your parents dear from want and woe ;
For Christ, in this, a bright example set ;
Providing for his mother while he liv'd,
And on his cross commending her to John, 770
Who from that season, took her to his home.

The Sick and Maim'd may to him apply,
Who sickness and infirmities hath borne.
He knows our frame, remembers we are dust.
The Mourners, and the sorrowing souls, may find
In Christ a friend, indeed ; for he pronounc'd
This blessing : comfort be to all that mourn.
Blessed are ye that weep ; for ye shall laugh,
But woe to you that laugh ; for ye shall weep.
He was a man of sorrows, fill'd with grief : 780

Was often seen to weep, but ne'er to laugh.
He wept a little stream o'er Laz'rus dead ;
And shed his tears for proud Jerusalem :
He saw her day of sorrow coming fast.
But in the garden, and upon the cross, 785
His tears, fast flowing, ran for all mankind.

Strong crying, supplications, tears, and pray'rs,
He offer'd up, while dwelling here, to Him
Whose pow'r was able to redeem from death,
Not him alone, but all the human race ! 790

Thus, by his sorrows, sufferings, griefs, and pain
 Th' obedient Son of God was perfect made ;
 And so became salvation to all those
 Who follow him, and his commands obey.

Are you despis'd bely'd, and set at nought, 7
 And counted fools for Christ, deluded, mad,
 And ev'ry evil falsely spoke of you ?

Be glad, rejoice, exceedingly rejoice .
 Your Lord hath borne the same, and honors you
 By giving you a share in his disgrace ; 8
 That he may make you partners in his throne.

For if we suffer, we shall reign with him.
 Blessed are they whom men shall persecute,
 And hate them for their dear Redeemer's sake :
 For he will glorify their souls in heav'n. 8

Our Master, Christ, was called *Beelzebub* ;
 His servants, therefore, can expect no less.
 He hath a devil, and is mad, (say they) :

Why, therefore, do you hear, or him regard ?
 This fellow but deceives, is not of God ; 8
 He breaks the sabbath, hates the holy law :

He is a glutton and a drunkard too ;
 A friend of sinners, harlots, publicans :
 A liar, blasphemer, a sinner bold.

Thus was his name and character aspers'd, 8
 By false malicious tongues of evil men.
 But he with utmost meekness, bore it all ;

And when he was reproach'd, reviled not ; [rail
 Nor threaten'd those who sneer'd and scoff'd, &
 Then let us take his pattern for our guide ;

And dwell in meekness, innocence, and love.

This is our consolation : Christ hath felt
His tender heart by lies and slander broke ;
And therefore feels a sympathy for us.

He can support us in affliction's night, 825

And make reproach and malice work for good :

And teach us to esteem those sufferings more
Than all the riches of this lower world ;

When for his sake, we suffer, bleed, or die.

The reign of falsehood shall not long endure ; 830

There is an after-day ; let slanderers fear :

God will support the souls who trust in him,

And bring their righteous actions to the light :

Then shall their foes behold their sad mistake,

The righteous souls are in the hand of God ; 835

From torment, sin, and sorrow, quite set free.

In the ungodly's sight, they seem'd to die ;

And their departure misery was esteem'd :

Destruction seem'd their passage to attend

But they in peace and honor now abide, 840

Waiting till their reward they shall receive.

Though in the sight of men they punish'd are,

Their hope is full of immortality.

Having, in time, a little been chastis'd,

They shall obtain rewards in life to come. 845

God prov'd, and found them worthy for himself ;

Try'd them as gold, and found they would endure ;

And as an offering pure hath them receiv'd.

They rest in hope till that victorious day,

When Christ shall come with all his royal train :

When they shall shine like suns, and stars of light,
 And with their Savior, Judge the world, and rule
 According to the purpose of their Lord.

This is the lot of such who are approv'd,
 As called, chosen, faithful to the end. 855

But Oh, how, will th' ungodly stand aghast,
 When they shall see the righteous man advanc'd,
 Whom with their falshoods oft they wounded sore,
 And by their persecutions did afflict ;
 And of his righteous deeds made no account ! 860

What strange surprise shall fill their guilty souls,
 To see the man they so despis'd before,
 High-seated on a glorious throne of blifs,
 A partner in the kingdom, with his Lord !

Their groaning spirits will, through anguish, cry 865

Alas, this was the man we sometimes scorn'd,
 Derided, mock'd, reproach'd, and ridicul'd !

His name a proverb of contempt we made ;
 His life the worst of madness we esteem'd ;
 His end was shameful, in our vain account : 870

But he was wise, and we the worst of fools.

His lot is cast among the faints in light ;

How is he number'd with the honor'd ones !

Counted among the children of the LORD !

O, fools and madmen ! we have liv'd in vain ! 875

Let those who suffer shame for doing well,

And are reproach'd for the Redeemer's sake,

Commit their faithful souls to Christ the Lord ;

Who will preserve them to this awful day, 880

When truth shall triumph, falshood be o'erthrown

And innocence be clear'd from foul disgrace;
 And ev'ry hidden thing shall be reveal'd;
 When all aspersions shall be wip'd away;
 And slanderers put to open shame. 884

Let none avenge themselves when they're defam'd,
 Nor spend their precious time to 'fend and prove,
 Nor seek their characters to vindicate:
 But trust the Lord to undertake the cause;
 Who will not fail to make his justice known.

The tempted souls are His peculiar care, 890
 Who felt temptation's pow'r in all its force:
 He suffer'd being tempted; therefore knows
 To succor and support, in trying hours,
 The faithful ones, who put their trust in him,
 And patiently endure affliction's night. 895

To be severely tempted is no crime;
 Since Christ, like us, endur'd the same; yet stood,
 Nor ever yielded in a single point,
 Though he was try'd in all; and thus became
 Our pattern, friend, and brother, and defence. 900

Doth Satan seek to shake our hope in God,
 And make us doubt our heav'nly Father's love,
 And question whether we his children are,
 And put us to the proof? So tempted he
 The Son of God himself; and 'tis not strange 905
 That we should suffer what our Lord hath done.

Are we in straits, and fore distrest with want?
 Are we push'd on to use unlawful means
 To get supplies? or, tempted to distrust
 The loving-kindness of our gracious Lord? 910

Is Suicide presented to our view,
 And we urg'd on to tempt the sov'reign King,
 In ways unlawful, big with dreadful fate ;
 Certain to lose our lives, unless preserv'd
 By miracle ; which still we have no right
 To look for, when we stray from duty's path ?
 Or, are we tempted to the worst of sins ;
 To leave the service of the GOD of Heav'n,
 And turn aside to gross idolatry :
 And worship men or devils, for the sake
 Of wealth, or pow'r in prospect or possession ?
 In all these ways the cunning Temper try'd
 To foil our Saviour : but he fail'd in all.

O let us come with boldness to his throne ;
 That grace and mercy we may find, to help
 Our souls in ev'ry time of trying need !
 O what a comfort 'tis to have a friend
 Who sees our griefs, and pities us, and saves !

Let us pursue the paths of utmost woe ;
 And we shall find the Savior gone before :—
 Should we be slander'd by the best of men,
 (Or those which mortals call the very best ;
 Such as the Scribes and Pharisees of old)
 Our Lord hath borne his part in this disgrace.
 Are we forsaken by the giddy throng ?
 (Who hail to day, to-morrow crucify)
 Yea, by our friends despis'd, deny'd, betray'd ?
 Deliver'd to the will and pow'r of foes ?
 Condemn'd unjustly, to a shameful death,
 On slight suspicion, or the perjurd oaths

us, hir'd on purpose to destroy
 lives and fortunes of the innocent?
 (se, which, doubtless, happens frequently)
 we insulted in our agonies? 944
 h'd at, and ridicul'd, scorn'd, mock'd, revil'd?
 barb'rous cruelties on us practis'd,
 igh hatred of the cruel multitude,
 make our death more bitter and severe?
 : things have often been the martyr's lot,
 t suff'ring, nobly, for the Christian cause: 950
 Jesus suffer'd all these things himself;
 hus hath sanctify'd the thorny road,
 eads to bliss and honor, peace and joy.
 put the case, that all these dreadful scenes
 heighten'd by the absence of our God; 955
 wing-kindness seemingly withdrawn;
 istre of his shining presence hid;
 ount'nance veil'd in darkest shades of night;
 ve expos'd, at once, to rage of men,
 evil's malice, and the wrath of Heav'n: 960
 s just resentment due to each offence)
 bitter cup, with gall and wormwood fill'd,
 drank, in sorrow, by our kindest friend.
 hus his tender heart was pierc'd with grief;
 with reproach, and melted by the fire. 965
 length was dry'd, his soul was rack'd with pain;
 lessed tongue which never spake amiss,
 cold; and, cleaving to his trembling jaws,
 'd his woes too great to be express'd: 969
 ound him stood the murd'rous sons of men:

Pouring their bitt'rest sarcasms on his head ;
 (Already fainting underneath his load)
 Ah ! where is now the GOD on whom he stay'd
 And who, he boasted, was his constant friend ?
 Why doth he leave him now in this distress ?
 He's but a grand impostor, who did boast
 His pow'r to save, but can't himself redeem.

Thus did they jeer the meek, the dying Lam
 Who felt the cruel wounds their fury gave :
 And suffer'd all this complicated scene
 Of woe, distress, pain, misery, and death ;
 All compass'd round by foes, by friends forsook
 While none were found to pour the balm of peace
 Propitious, on his soul. All this he bore ;
 And therefore feels for all his suffer'ing friends.
 In death the struggle may be hard, indeed ;
 But Christ ne'er stands an idle looker on ;
 Which all must do, but he. 'Tis he alone,
 That can conduct us through the gloomy vale ;
 Which he hath trod before, and therefore know
 The terrors which attend the dreary passage.
 'Tis he can make us triumph over all ;
 Nor in the grave forsake us. He was there ;
 And rose triumphant : having thus perfum'd
 Our dusty bed ; where bodies rest in hope,
 And wait the glorious resurrection morn,
 To spring to life, and day, and endless joys,
*And who can dare to say, that souls in pain
 Are never pity'd by our gracious Lord ?
 For who can tell how great his mercy is ?*

And though his loving face is hid from them,
 And they are doom'd to woe, and deepest grief ;
 Yet, who dare say—*He loves them not at all ?*
 Did not the wrath of God o'erwhelm his head ?
 Did he not feel the pains of death and hell ? 1005
 Did he not taste the horrors of despair ?
 Was not his soul forsaken of his God ?
 Nay, did he not descend to hell itself ?
 Did he not see the mis'ries there endur'd ?
 Yet, was he not the Father's dear delight ? 1010
 Who then can say, from Nature's deepest ground,
 That souls once lost can never be redeem'd ?
 Did not Christ die for all, both quick and dead ?
 Is not his pow'r sufficient to restore ?
 And who can doubt his wisdom or his love ? 1015
 Or, who can say—*His will designs it not ?*

But I anticipate. And now return.

To trace the Savior's works of mighty love ;
 Which shone conspicuous, and made known to men,
 His glorious character, and grand design, 1020
 As the Redeemer of the human race.

When Peter sought to give a short, but full
 Description of that Jesus whom he preach'd ;
 Thus he describ'd his person, and his life :—

Jesus of Nazareth, by God approv'd, 1025
 Anointed with the Holy Ghost, and pow'r ;
 Who ceaseless journey'd, always doing good ;
 And healing all by Satan's pow'r oppress'd :
 For God was in and with him, of a truth.
 To tell his wonders is a task, indeed, 1030

Of which St. John himself despair'd; and said—
 If all the things were written, every one, [found
 Which Jesus wrought; where would the place be
 Sufficient to contain the num'rous books?
 For, I suppose, the world could not receive 1035
 The many volumes, with their strange contents.

O mighty Pow'r, and Will; that heal'd the sick,
 And made the deaf to hear, the blind to see,
 The lame to walk, the dumb to speak his praise:
 That cast out dæmons of the fiercest kind, 1040
 The foulest lepers cleans'd, and rais'd the dead;
 Cur'd all diseases, with a word, or touch;
 That turn'd the water into richest wine:
 That calm'd, at once, the winds and raging waves:
 That fed such numbers with so little food, 1045
 Brought shoals of fish to Peter's empty net,
 And made a fish it's Maker's tribute pay,
 And walk'd upon the foaming brine, with ease!
 These were his labors, proofs of pow'r divine,
 And fruits of boundless love to sinful man! 1050

How pure, how spotless, was his holy life!
 How perfect his obedience! how exact
 His conformation to the law divine!
 Nor thought, nor principle, nor word, nor deed,
 Was found amiss, through all his humble course!
 How strong, how ardent, was his love to God! 1055
 How great was his benevolence to man!
 It was his meat to do his Father's will,
 And to perform salvation's noble work.
 His holy doctrine, clean, from error free, 1060

Tending to glorify his Father's name,
 And to reveal the God of heav'n in truth ;
 Spoke him the sacred messenger of peace.
 God's messengers have always borne this mark,
 (And by the same they ever shall be known) 1055
 They never glorify themselves ; but seek
 To honor Him who sends them in his name.
 Thus, Jesus glorified not himself,
 Sought not that honor which he might have claim'd ;
 But glorify'd and honor'd Him, who said, 1070
 Thou art my Son ; I have begotten thee :
 And I will place thee on a glorious throne.

When Jesus promis'd soon, from Heav'n to send
 The Comforter, the Holy Ghost, divine ; 1070
 The same descriptions, constant marks, he gave,
 Lest, by false spirits, they should be deceiv'd !
 The Comforter my name shall glorify,
 By taking mine, and shewing it to you :
 But of himself he will not speak at all ;
 But what he hears of me, shall he declare. 1080
 The bless'd apostles, by the Spirit sent,
 Sought not themselves to magnify ; but Him
 Who call'd, commission'd, qualify'd, and taught
 Them to proclaim the gospel to the world. 1085
 Christ's doctrine, manners, miracles, combia'd
 To prove, beyond exception, him to be
 The great Messiah, Saviour of the world ;
 Of whom both Moses and the Prophets wrote.
 Nor, in one instance, did he ever fail
 To accomplish the promises of the Scriptures.

Of his humility, and bitter grief,
Thro' which he pass'd, on earth, to save mankind.

Here, then, we pause a while; and Him adore,
Who left the regions of eternal bliss,

And tabernacled in our world of woe, 1005

And bore our ills, to bring our souls relief.

Oh! could we praise him as his love demands!

And render homage, and obedience due,

To that great name, which merits all renown!

END OF THE FIRST BOOK.

 BOOK II.

 THE PASSION.

O WHAT a theme employs my humble muse !
 Already have I sketch'd the virtuous life
 Of my Redeemer o'er ; and now attempt
 To paint the wounds—the sorrows—he hath felt.
 Be tun'd my soul to grief, while I relate 5
 The meritorious sufferings of the man,
 The dear God-man, who groan'd and bled for me :
 Nor me alone, but all the human race !

Can heart conceive, words speak, or pen describe,
 This most amazing, heart-affecting scene ? 10
 Be other woes forgot. This is enough
 To thaw the adamant, and melt the flint.

O sin, what hast thou done ?—not only fill'd
 God's world with woe, but his own Son with pain !

Where shall I now begin ? where make an end ?
 The tale I tell contains such weighty things,
 That I'm unable to express aright.
 But what I can, I will perform : the rest
 Must be reserved for nobler thoughts and pens :
 And I shall be content, if what I write 20
 Give no offence to any—joy to some.

Begin we, then, in sad Gethsemane :—
 O doleful garden ! where our Saviour felt
 That most heart-rending agony : that forc'd 24
The sweat, like drops of blood, through every pore.

This was the hour of darknefs, and diftrefs :
 The bitter cup was brought within his view :
 His tender heart, now fmitten, groaning, cry'd—
 My foul is forrowful ; I'm preft to death :
 Abba, my Father ; if it be thy will, 30
 I pray thee fave me from this dreadful cup :
 But if it may not pafs ; thy will be done.
 Thrice, on his knees, he pray'd and us'd this form.
 (Forms are accepted, where the heart is found.)
 Who ever pray'd more earnestly than he ? 35
 Or who more certainly was heard ? and yet
 A form he us'd ; and the fame words again,
 And yet again, repeated, prefently.
 As thus furrounded with the deepeft woes,
 The Prince of Glory flood, (O mournful fight !) 40
 The pow'rs of darknefs hover'd round, to try
 What might be done, to make his courage fail.
 In this extremety, they hop'd to find
 An opportunity ; for often had they wifh'd
 To bring him to abandon his intent 45
 Of faving man, by fuff'ring death for him.
 To compafs this, they watch'd the very hour,
 When fin, with all its horror's and deferts ;
 And Death, with all its terrors, woes, and pains ; 49
 [God's wrath, with all the vengeance due to crimes ;
 Were plac'd before his eyes, in dread array :
 Then they appeared in hideous forms, no doubt ;
 And work'd upon his fancy, with their arts,
 (As black as hell itfelf) ; and fought to fill
 His mind with gloomy, ftrange, foreboding fear. 55

Despair, with all its horrid, dismal train,
 Was ready at their heels. Th' ingratitude
 Of man they painted, with the darkest tints
 That hell could furnish for this black design.
 By this they fought to turn his love to wrath, 60
 And make his soul reject the human race.
 They threw these hellish darts, like showers of hail,
 To discompose and terrify his mind.

This was an agonizing scene, indeed !
 More grievous, far, than in the wilderness. 65
 This was the time of Satan's greatest pow'r,
 When most he prov'd the Stone, the tried Stone :
 But Jesus stood, nor gave the tempter room
 To boast, that over him he had prevail'd.
 But soon the conflict was :—an angel came 70
 To strengthen him, while fainting in the field.

O, what a fight was here !—Could mortals know
 The pain and sorrow which our Savior felt ;
 Methinks, they could not chuse but mourn for him.
 His heart became, through grief, like yielding wax ;
 While ours, O strange ! are hard as adamant. 76

Behold, the dear Redeemer comes, to meet
 The armed band, with Judas at their head ;
 Judas, the traitor, who betray'd his Lord :
 Betray'd him with a kiss. O treason foul ! 80
 For love of money ! Curst lust, indeed !
 O cruel baseness ! ne'er to be forgiv'n.
 How could'st thou sell him ? sell thy kindest friend ?
 Sell him to cruel monsters, tygers, wolves ?
 To men unworthy to behold his face ! 85

The vilest miscreants in the universe !

O Judas, thou hadst kindest warning giv'n ;
 Didst thou not hear his blessed mouth declare—
 The Son of man must go, as 'tis decreed ;
 But woe to him by whom he is betray'd : 90
 Good for that man if he had ne'er been born ?

Forth went the Son of God to meet his foes :
 And fearless thus demanded—*Whom seek ye ?*
 Jesus of Nazareth, *I AM* ; said he. [went, 95
 He spake with pow'r ; they heard, and backwards
 And stagg'ring fell, extended on the ground.

A ray of his divinity shone forth ;
 Which shew'd how easily he could destroy.
 But still he spar'd them ; yea, and gave them leave
 To take and bind him with their barb'rous hands.

He gave them pow'r to rise, or they had fall'n 101
 As victims to the justice of their God,
 And martyrs to the cause they undertook.

But see they drag him, as the basest thief,
 And in tumultuous manner him surround ; 105
 Till to the palace of the priest they came .
 They enter there. Poor Peter follows on :
 But 'twas a melancholy night to him.

How shamefully he fell !—A warning this,
 To those who trust their native pow'r to stand : 110
 Let such take heed, lest they should also fall.
 How bold was he before the trial came !
 Though all men should deny thee, I will not :
 Though death should be my lot owning thee.
 But when in luckless hour, the maid beheld 115

The poor man quaking through excessive fear,
 Fixing her eyes on him with leering looks,
 She soon began, with tauntings, thus to speak—
 Thou, also wast with Jesus.—Nay, (said he)
 I do not understand what 'tis thou say'st. 120

Poor man, where is thy courage now? ah! where
 Thy boasted zeal, to suffer with thy Lord;
 What, disregard an host of armed men!
 Yet fear one little maid! I pity thee.

'Tis very strange, but no more strange than true, 125
 That men are more afraid of tongues than swords.
 The rage of tongues, and pow'r of evil men,
 Are deprecated in the Scriptures, more
 Than all the evils of our lives beside.

The foe of man, thus finding Peter weak. 130
 Desiring still to sift him to the soul;
 Soon prompts another maid to make remarks:
 This fellow was with him of Nazareth.

Which Peter, with an oath, again denies;
 And thus declares—I do not know the man. 135
 What now deny thy Lord a second time?

And lie, and SWEAR, to make thy lies believed?
 If thou could'st not thyself believe without,
 Who will believe thee, with thine oaths? Not they
 To whom thou speakest: for they soon agreed, 140
 That thou wast one of his disciples: known
 By one who saw thee in the garden; who
 Declar'd the same before the gather'd throng:

They knew thy Galilcan dialect,
and were in their opinions more confirm'd. 145

This master'd all thy courage, love, and zeal.
 O Peter, now, I feel for thee, indeed !
 O could'st thou humbly, then, have own'd thy fault
 But thou didst venture on to greater ills ;
 And added imprecations to thine oaths, 154
 To make them think thou could'st no servant be
 To such a master, being so unlike
 To him, who never spoke a froward word.

(Sad case, when Christians sin, lest men should think
 Them servants of the great sin-hating God) 154

But, at the second crowing of the cock,
 Our Savior look'd on Peter—now he thought
 Upon those warnings giv'n to him before !
 Which then he heeded not ; but now had learnt
 To trust himself no more, since he had fail'd. 164
 Then out he went, and bitterly did weep.—
 'Tis said, that ever after, when he heard
 The crowing of the cock, his tears ran down,
 (At the remembrance of so sad a crime)
 Till furrows might be seen upon his cheeks. 165

Now to the Son of God we will return ;
 Whose cruel sufferings more demand our song.

The proud high priest interrogated him—
 Who are thy followers ? and thy doctrine what ?
 Christ answer'd—in the synagogue I spake, 174
 And in the Temple ; where the Jews resort.
 In secret, nothing different have I said.

Go ask my hearers ; they can testify
 What I've declar'd to them : for well they know
 Why then ask me, when others may be found ; 1



Who (being unconcern'd) may tell the truth ?
Or dost thou ask me with a mean design,
To make my words alone myself condemn ?
I'll answer nothing ; seek your proofs elsewhere.

At this enrag'd, an under officer, 180
Of spirit mean, struck Jesus with his hand,
And gave the Lord a most indignant blow ;
(Perhaps the first of all that he receiv'd)

And thus address'd him, in a surly tone—
Ah, dost thou answer thus to the high priest ? 185
To which insult, the lovely Lamb reply'd :
If I have spoken evil, shew me where ;
But if I've answer'd well, why smite me thus ?

Ah cruel man ! a pris'ner thus to treat,
For speaking mildly in his own defence ! 190
Suppose him guilty, is it not enough,
That he must be adjudg'd to suffer death ?
Must brutal cruelties, and rude insults,
Be added, to compleat the sum of woe ?

How eagerly the cruel brutes desir'd 195
To find some witnesses true or false,
By which they might condemn the Son of God :
But none could find. At last, two prejur'd liars
Bore witness, that they heard this fellow say—
God's temple I am able to destroy ; 200
And in three days to raise it up again. . .
(But in their evidence they disagreed)
To which the Lord vouchsafed no reply.

Then the high priest arose, and thus he spake :
Why dost thou not some answer make to this ? 205

Now, by the living God, I thee adjure,
 Declare the truth—nor longer us deceive—
 Art thou the Christ, the Son of God the Blest ?
 Adjur'd by this great name, he quick reply'd,
 I am ; and ye shall all hereafter see 210
 The Son of man, enthron'd at God's right hand,
 And coming in the clouds of heav'n with pow'r.

This answer, which they wish'd, enrag'd them all ;
 And, Blasphemy ! they instantly exclaim'd ;
 What further need of witnesses have we ? 215
 He's fully guilty, and deserves to die.

Then did they spit in the Redeemer's face,
 And smote him with their fists, and open hands.
 Some say, their hands were cloath'd with iron gloves ;
 And that they plucked off his hair and beard. 220
 Thus to the smiters he did give his back,
 His cheeks to those that plucked off his hair :
 From shame and spitting did not hide his face.
 They mock'd, derided, and blindfolded him ;
 And like ungodly children playing rudely, 225
 Struck on his cover'd face, and mocking said—
 Thou Christ, come prophesy who smote thee now ?
 And many things, blasphemously, they spake
 Against the loveliest of the human race.
 That one, exceeding all the sons of men, 230
 Had his sweet form and visage sorely marr'd
 But Jesus meekly bore their taunting scoffs ;
 Nor threaten'd once through all the suff'ring scene.

Thus they abus'd him till the early dawn,
 When the Sanhedrim met a second time, 235



Him to condemn in form, and yield him up,
For execution, to the Roman pow'r ;
Hoping that Pilate, cruel and unjust,
Would never stand to ask the reason why ;
But sentence him to death without delay. 240

Thus confident, they bound his sacred hands,
And led him forth to Pilate's judgment-hall.
But they, poor souls, were now so righteous grown,
They durst not enter in, lest they should be
Defil'd, unfit to eat the passover ! 245

The murder of the Just they did not fear ;
All night they plotted how to shed his blood ;
But this defiled not their consciences ;
Pollution of the flesh they dreaded more,
Than all the stains of guilt produced by sin. 250

A camel swallow'd, at a gnat they strain'd ;
As happens frequently to those who place
More stress on forms, and rites and outward things,
Than on the great essentials of the law :
Who tythes of cummin, mint, and annise pay ; 255
But justice, mercy, faith, and love of God,
They lightly pass, or wholly disregard.

When Judas saw that Jesus was condemn'd,
Despairing, he return'd the price of blood
To those who hir'd him to betray his Lord ; 260
Crying, I've sinned, the innocent betray'd.

What's that to us ? (say they) look thou to that.

Despair and horror seiz'd his soul at once ;

The consequences of his crime appear'd

Too dreadful for his tortur'd mind to bear :. 265

He cast the money down, and hang'd himself
 (An awful warning this to treach'rous men.)
 'The thirty pieces bought the potter's field ;
 (As Zechariah long before declar'd)
 'The field of blood, to bury strangers in. 276

Christ brought to Pilate, is by Jews accus'd ;
 Not of blasphemy, but sedition now,
 And setting up himself to be a king ;
 The better to expose him to the rage
 And fierceness of the Roman governor. 275
 Much they accus'd him : but he silent stood,
 And like a harmless lamb, to slaughter led,
 Or sheep before her shearers brought, is dumb ;
 Ev'n so was Christ ; he open'd not his mouth.
 Which fill'd the Judge with wonder and concern. 280

'Then Pilate thus demanded—Say, art thou
 The Jewish King ? Jesus reply'd, I am !
 But to inform thee rightly of this thing,
 My kingdom is not of this present world :
 For if it were, my servants sure would fight, 285
 That I might be deliver'd from the Jews ;
 But now 'tis plain, my kingdom's not from hence :
 My reign with Cæsar's doth not interfere ;
 I rule in hearts, by love, and not by force.
 I'm come a witness for the truth of God ; 290
 'This was the purpose of my birth and life,
 And this shall be accomplish'd by my death.

When Pilate heard these words he was convinc'd,
That Jesus Christ did not deserve to die ;
And said—In him I find no fault at all. 295

The priests, scribes, rulers, Pharisees, chagrin'd
 At Pilate's slow deliberation, said—
 He stirreth up the people, (mighty crime !)
 And teacheth all from hence to Gallilee :
 (And need enough they had of being taught) 300
 But what he taught they did not chuse to tell.

When Pilate heard that he of right belong'd
 To Herod's jurisdiction, him he sent
 To Herod, who was at Jerusalem ;
 Hoping to shift the burden, crime, and blame, 305
 To other hands ; But here, alas, he fail'd.
 Herod was glad to see the prisoner ;
 For he had often heard his wond'rous fame,
 And hop'd to see some mighty miracle
 By Jesus wrought ; But disappointed, soon 310
 Instead of worshipping, he ridicules,
 And treats the Savior as an Ideot ;
 And sends him back to Pilate, all array'd
 With robes and ensigns of mock majesty.
 But this complaisance heal'd an open breach ; 515
 Herod and Pilate from that day were friends .

When Christ return'd, the judge resum'd his seat :
 But soon a message from his wife was brought—
 With that just man have nothing more to do :
 For much I've suffer'd in a dream this day ; 320
 And much I fear lest you should give consent
 To put that righteous holy One to death ;
 Which thing avoid, or we shall meet a fate
 Most terrible ; destruction swiftly flies.

O had he hearken'd to his wife's advice ! 325

It would have been by far the safest course.
 But peradventure he might think her weak,
 Or superstitious, fearful, credulous.
 But I am apt to think he fear'd the more,
 And wish'd to pacify, the angry Jews, 330
 Without condemning Jesus Christ to die ;
 For of his innocence he was convinc'd.

But Pilate now a proposition made,
 Which he imagin'd would succeed at once ;
 'Twas Customary, at the paschal feast, 335
 To set some prisoner at liberty ;
 And let the people have their choice in this,
 Now, thought the governor, I'm sure to save
 The life of Jesus ; for I will propose
 Him, and the noted robber, Barabbas ; 340
 And one of them I will this day release :
 And, sure the people cannot be so mad
 As to prefer a murderer to him,
 Who is so meek, so kind, so innocent !

But how was he surpriz'd to see their rage ! 345
 They chose the murd'ring robber, clamour'd loud—
Away with Jesus—crucify him now.
 He spake again—In him no fault I find ;
 Him will I scourge, if that will satisfy—
 ('Tis more than he deserves) then set him free. 250
 But still they yell'd and rear'd and cry'd aloud—
Away with such a man, and let him die !

Why ? (said the judge) What evil hath he done ?
I will chastise him now, and let him go.
 But with loud voices, instant they requir'd 355



ne should be deliver'd to their will.
When Pilate saw that nothing could prevail,
That the more he urg'd, the worse they grew ;
Call'd for water, wash'd his hands, and said—
I be clear from this just person's blood ; 360
That blood ! look to it, then, yourselves.
Which the multitude profanely said—
God be on us, and our children too.
That speech ! how dreadful was this guilt !
That was the blest Redeemer sorely scourg'd, 365
At Pilate's order ; for he hop'd to move
The cruel-hearted Jews to let him live.
A Roman band on this occasion call'd,
They whipp'd him till his bones were bare,
Put on a crown of thorns upon his head, 370
And a reed, for sceptre, in his hand,
Cloth'd him in a royal purple robe ;
Took the reed, and smote him on the head ;
Bow'd the knee in scorn, and mocking said—
Hail, O King of Jews ! we worship thee ! 375
Sitting in his face, they breath'd contempt,
And smote him with their hands and bruise'd him sore.
His sad plight our Savior forth was led,
And harden'd Jews to pity might incline ;
Pilate cry'd aloud—Behold the man ! 380
I bring him forth to you, that ye may know
That him I can find no fault at all.
That he hath endur'd ! Sure 'tis enough.
And all the priests, and scribes, and rabble rout,
Answer'd before—*Let him be crucify'd.* 385

Take him and crucify him, then, yourselves ;

For he is faultless in my sight : said he.

We have a law by which he ought to die ;

Because he made himself the Son of God.

This Pilate heard ; but was the more afraid ; 398

And went again into the judgment-hall,

And saith to Jesus—Tell me, Whence art thou ?

But Christ no answer to his question gave.

At which the judge amaz'd, address'd him thus :

Wilt thou not speak to me ? Dost thou not know 395

My pow'r extends both to thy death and life ?

Thee I can crucify, or can release.

But Jesus said—*No power could'st thou have*

To question or condemn, unless 'twere giv'n.

This God permits ; and therefore do not boast. 400

But as thou hast not thirsted for my blood,

So my betrayer hath the greater sin.

These words made Pilate tremble ; and resolve

To set him free in spite of Jewish rage.

Which when the Jews perceiv'd, they cry'd at once,

If thou dost let him go, we will complain 406

To Cæsar ; for he makes himself a king.

And if thou dost release him, we shall know

Thou'rt Cæsar's enemy, and not his friend.

And soon thy conduct shall be known at Rome ; 410

And thou shalt lose thy post, and surely feel

The hot displeasure of the emperor

This stagger'd Pilate's courage ; for he knew

The jealous temper of the Roman lord.

Nor was he unacquainted with the Jews ; 415



nin'd, furious, insolent, and fierce ;
hatred cruel, their revenge severe.
s he was obnoxious unto them ;
much he fear'd from their accusing tongues.
ew that he had rul'd with iron hand, 420
ften, by oppression, had provok'd
on, whose known character had been
, unforgiving, obstinate, and bold :
erefore, to ingratiate himself
that perfidious people, and avoid 425
erce resentment of Tiberius,
st his better knowledge, mov'd by fear,
ear of man, which always brings a snare)
elded that the Just One should be slain.
in ! what cowards dost thou make of men ! 430
Pilate always mov'd by virtue's rules,
e been faithful, just, impartial, good,
, benevolent, humane, and kind,
orth and dignity ennobled him,
d not fear'd the threat'nings of the Jews ; 435
ve them up the Savior of mankind ;
ver sentenc'd innocence to die ;
readed jealous Cæsar's fiercest rage.
aving by his crimes expos'd himself,
ught by other crimes, to gain applause ; 440
so, against his light condemn'd the Lord.
his, so far from making him secure,
ght on destruction, swift and terrible.
otwithstanding this his wicked act,
ch he gave up conscience, soul, and God, 445

To gain the favor of this wicked race,
 And to preserve his int'rest still at court ;
 Yet soon the Jews accus'd him to his lord :
 On which Tiberius call'd him to return,
 And answer for himself. But when he came, 450
 His acts unjust, oppressive, fully prov'd,
 Procur'd his downfall, ruin, and disgrace :
 For being banish'd into Gaul, 'tis said.
 He suffer'd greatest shame and misery ;
 Until, at last, by his own hands he dy'd. 455

A dreadful warning this to men in pow'r !
 Who trust in princes favor, trust the wind :
 The higher rais'd, more dreadful is their fall.
 Court-fav'rites stand upon a precipice ;
 An icy steep, from whence but few escape ! 460
 Most fall a prey—their sunshine ends in blood—
 Their glory sets in clouds, no more to shine—
 They fall unpity'd, ne'er to rise again.

When Pilate thus by threats was terrify'd,
 He chang'd his mind, and brought the Savior forth,
 And down upon his judgment seat he sets, 466
 Almost persuaded Jesus to condemn.
 His hopes of gaining on the Jews were gone ;
 But with contempt he spake—*Behold your king !*
 Away, away, (they cry'd) him crucify 470
 Pilate, determin'd to confirm at once.
 Th' authority of Cæsar over them,
 Which they so long had dared to dispute,
Rejoin'd—What, shall I crucify your king ?
They answer'd—We've no king but Cæsar now. 475

By this he gain'd the point at which he aim'd ;
 And which he might have fought, and fought in vain,
 Had not the Jews been fill'd with cruel hate
 To Jesus Christ, their rightful Lord and King :
 Which made them now acknowledge Cæsar's right,
 And therefore justify'd the Roman war ; 481
 Which quell'd their bold rebellion, and destroy'd
 Their temple as the Savior had foretold :
 And scatter'd all their nation through the earth,
 He compass'd thus his ends ; they compass'd theirs :
 Cæsar, as sov'reign lord, was recogniz'd 486
 Murd'rous, seditious Barabbas releas'd,
 And Jesus to the cross was now condemn'd.
 The purple robes exchanged for his own,
 To crucifixion instant he was led. 490
 The Transverse beam he carry'd on his back,
 Till, weak and sinking underneath his load,
 A stranger was compell'd the same to bear.
 The holy JESUS still had female friends.
 Blest women had attended him through life— 495
 Had seen his miracles, his doctrine heard—
 Had fed him with their substance, and supply'd,
 From out their little fulness, all his wants—
 Had pour'd that ointment on his feet and head,
 Which was most costly : Though by some esteem'd
 A vain expence, 'twas by the Lord approv'd. 501
 Nor did they leave him in his hours of pain ;
 But wept, bemoan'd, and wail'd him to the last.
 While men blasphem'd, more tender women cry'd.
 They shew'd their love and sympathizing hearts, 505

By standing near the cross till he expir'd ;
 Then waiting to attend him to the grave.
 When they had seen his body safely lodg'd,
 Thence they departed, ointments to prepare,
 And costly spices, to embalm his flesh ; 51
 Prompted by love, were early at the tomb.

To woman first the risen Lord appear'd :
 And woman first proclaim'd the joyful news,
 By the authority of CHRIST our King.

O Woman, thy memorial shall be sweet ? 51

The blest remembrance of the kindness shewn
 By female souls to JESUS while on earth,
 Shall draw a veil of charity to hide
 Those faults and weaknesses to which they lean.

CHRIST was of woman born, by woman nurs'd, 52
 By woman suckled, dandled, and ador'd ;
 By woman blest, lov'd, prais'd, and entertain'd ;
 Believ'd own'd, follow'd, hearken'd to, obey'd,
 Fed, cloth'd, reliev'd, anointed, comforted,
 Supply'd in life, bemoaned in his death ; 52
 Constant they stood, while men like cowards fled.

(Such hardness in females we admire)

They lov'd their Savior to the end, with warmth ;
 Dead or alive they still attended him,
 Waiting and ministr'ing to all his wants. 53

First seen by woman-kind was JESUS ris'n,
 First touch'd, first worshipp'd, and proclaim'd by them

We never read of any females found

Among the persecutors of our Lord.

Did any woman ever mock or rail,



Revile, blaspheme, oppose, despise, or hate
The son of God, thro' all his pilgrimage ?

Another thing I mention to their praise,
Is their attention and known readiness
To hear, learn, and obey the word of God. 546
And through all ages it hath been observ'd,
That women more than men have fought the LORD,
Remain'd more true and faithful in his cause.
They follow'd him when he the cross did bear.

As they bewail'd him JESUS turn'd and said, 545
*Daughters of Salem, weep no more for me ;
But for yourselves, and children, wail and mourn.
Behold, the dreadful days are at the door
When blessed shall the barren womb be call'd,
And breasts that never gave their children suck. 550
Then shall they say to mountains, Fall on us,
And call on rocks and hills to cover them.*

*For if the fire consumes the growing tree,
How will it prey upon and burn the dry !
If I, who ne'er offended, suffer thus, 555
What fearful woes Jerusalem must know !*

O how exactly were these words fulfill'd,
When the destruction of that city came !
When by the famine, pestilence, and sword,
In one short siege, more than a million fell. 560
Where mothers, starv'd for food, their infants slew,
And fed upon their mangled carcases.
When thousands crucify'd around the walls,
*Might put the Jews in mind of what, this day,
Was done to JESUS, by their own desire. 56*

But now to ghastly Golgotha we come ;
 A place without the gates, and deem'd accurst.
 'Twas call'd *The place of skulls*, for reasons plain ;
 For criminals were executed there,
 And also bury'd. Our Redeemer's grave 750
 Was there appointed by his murderers ;
 But was by GOD ordain'd with the rich man.

But O what words can speak the doleful grief
 That Jesus felt in that tremendous hour !
 Assist me, Savior, to describe thy pain. 575
 Thou bearest still in mind thy Bloody sweat ;
 Thy shameful cross ; the suff'rings thou didst feel.
 O break my heart, while I relate thy woes !
 When he arriv'd at the appointed place,
 They stript him naked, bo'rd his hands and feet, 580
 With cruel irons nail'd him to the cross :
 Then rear'd him up between the earth and heav'ns,
 As tho' of neither worthy ; when of both
 He was the maker, and the rightful heir.
 Betweentwo thieves they hung him, to disgrace, 585
 As much as possible, his memory.

Now we behold him on the cursed tree.
 Ah who can bear the sight ! his soul is fill'd
 With deepest sorrow, and his flesh with pain. 590
 See how it quakes and trembles ! View this scene,
 O sinner, till thy heart dissolves in tears.
 'Tis said, our dreams are pictures of our thoughts
 When we're awake, continu'd in our sleep.
 But such a vision once in sleep I had
 Of JESUS crucify'd, as far outwent 595

All the conceptions I had ever form'd,
 In all my meditations on this theme.—
 Methought I saw the Savior crucify'd :
 Naked upon the fatal wood he hung ;
 The crown of thorns remain'd upon his head, 600
 And drops of blood ran trickling down his flesh,
 Which trembled with the agony he felt.
 His skin appear'd to me like lily fair,
 Save that it was disfigur'd o'er with wounds,
 And blush'd, as if the blood would issue forth. 605
 Silent he hung ; grief, pity, innocence,
 Were pictur'd on his Face. Around there stood
 The greatest multitude I e'er beheld.
 Most seem'd to mock, reproach, and ridicule
 The sufferer ; who with patience bore at all. 610
 Such courage, love, and zeal, inspir'd my breast,
 As in degree I never felt till then.
 (O might I always feel the same through life !)
 Upon my knees I bow'd, and thus I pray'd—
 Lord, thee I own my Savior, in thee trust ; 615
 Though now I see thee hang in deep disgrace :
 I cast my soul into thy arms of pow'r.
 So confident am I that thou canst save,
 That I depend on thee, and thee alone :
 Nay, I risk all on this foundation firm ; 620
 And never wish to be redeem'd it all,
 If thou art not the Savior of mankind,,
 And art not able to redeem my soul.

Thus thrice I pray'd upon my bended knees,
 And at the third time thus my LORD address'd : 625

Be comforted, dear Lord, for thou shalt see
The travail of thy soul, and be content.

Thy pains, though grievous, shall not long endure.

For soon shalt thou be honor'd with a crown ;

And thou shalt rule according to thy wish. 730

Not long shalt thou continue in the grave,

But soon to glorious immortality

Shalt rise—no more to suffer, but to reign—

And shalt be satisfy'd for all thy woe.

The Savior heard me, but no answer gave ; 635

But cast a look of love, that satisfy'd

And fill'd my heart with blifs unspeakable.

When I awoke, and lo it was A DREAM ;

Yet still it lives, and speaks, and warms my soul !

How oft did JESUS speak upon the cross ? 640

What were his dying words ? Come, let us hear.—

When first they pierc'd his hands and feet, and nail'd

Him to the cursed tree, and rear'd him up,

And made him hang in agonizing tortures,

By those extremities, so full of nerves, 645

So sensible of pain the most acute ;

His blessed mouth first open'd in a pray'r :—

Forgive them ; for they know not what they do :

O Father : said the dying Son of God.

Among the many wonders of that day, 650

The thief's conversion cannot be the least,

While one revil'd, the other him reprov'd,

Confess'd his crimes, and justify'd the law

By which he suffer'd, and proclaim'd aloud

The innocence of Christ—then turn'd to him. 655



By living faith, divine, unparallel'd,
And said—*O Lord, I pray remember me,
When thou shalt to thy heav'nly kingdom come.*
What lively faith was this ! to trust a man
Expiring on a cross, hated, accur'd ! 660
To cast his soul into the arms of one
That seem'd unable to redeem himself !
To call him Lord, and pray to him as such !
How faith had open'd and improv'd his sight !
He seem'd to view that age as yet to come 665
When CHRIST in glory shall to earth descend,
Here to be honor'd, where he suffer'd shame.
Our dear REDEEMER cast the kindest look
On him ; and thus, in sweetest accents, spake—
Thou shalt not wait so long for happiness : 670
*For verily before this day shall end,
Thy soul shall enter to the blest abodes
Of paradise ; where thou shall see my face,
And be admitted as a tenant there.*

So spake our Lord ; then looking down he saw 675
His mother, and the lov'd disciple, stand.
To her he said—*Woman, behold thy Son.*
(Meaning that John should be a son to her.)
To him—*Behold thy mother ; take her home :*
What thou shalt do for her is done to me. 680
The well-beloved heard, and soon obey'd.

But now, what solemn darkness veils the skies !
The sun withdrew his rays, as though it shunn'd
That sight so terrible, and would not shine
On men who dar'd to crucify their Lord.— 685

As David had in spirit long foretold. 746

The first part of this pray'r was utter'd loud ;
 Those that stood by (not understanding well
 The Hebrew language, which was almost lost
 Among the common people) thought he call'd 750
 Elias to deliver him ; or else,

They meant to mock him in his greatest pangs.

Let's see if he will come to take him down,

Or let him now descend, and save himself ;

And we will then believe, and in him trust. 755

Thus spake they tauntingly. But Jesus still

Continu'd fighting out his humble pray'r :

But spake the rest in secret. And was heard

By God the Father for his piety.

Now he perceiv'd his suff'rings near their close ;

And that the scriptures might be all fulfill'd. 761

He cry'd aloud upon the cross—*I thirst.*—

For what did JESUS thirst ? for water ? Yes ;

But more he thirsted for the souls of men ;

And to complete the work he undertook ; 765

To finish all his sorrows, and obtain

The great reward of all his pain and woe.

When thus he cry'd—in vinegar they dipp'd:

A sponge and put it on a reed, and held

It to his blessed mouth, that he might drink. 770

Then might he say—*They gave me gall for meat ;*

And with four vinegar my thirst they mock'd.—

When JESUS had receiv'd this loathsome draught,

Aloud he cry'd—*'Tis finish'd* Then said—

Father, into thy hands I now commend 775

My spirit ; for thou hast redeemed it.

Then bow'd his head, and yielded up the ghost.

All nature felt the vast tremendous shock ;
 The temple's sacred vail was rent in twain—
 The secrets of the holy place reveal'd, 780
 Shew'd him the great fulfiller of the law :
 A new and living way was then made known,
 And consecrated through the vail, his flesh. [rent,
 Earth quak'd, men trembled, mountains shook, rocks
 Graves open'd ; and the Roman Captain cry'd, 785
This just man truly was the Son of God.

The people smote their breasts, and, fill'd with awe,
 Returned home, amaz'd at what was done !

There fled the greatest soul that ever warm'd
 A human breast ! the greatest pris'ner bound 790
 Was then that ever slept in death's cold arms !

Before we quit this most affecting fight,
 Let us survey once more the solemn scene,
 Of infinite importance to mankind.—
 The Savior's dead !—What ? that dear Jesus dead ?
 That lovely man, of form divinely fair ! 796

Lament, my soul, the death of thy best friend ;
 That dy'd for thee, and all the fallen race.

Why did he die ?—Because he lov'd us all.

Who kill'd the Prince of Life ?—Sin, cursed sin ! 800

O wretched me, that I should ever love
 So vile a murderer ! Lord, I hate myself.

How can I ever love so base a fiend ?

Vile name ! the only thing JEHOVAH hates.

I wonder not, since thou hast slain his Son, 805

That he should hate thee ! May I hate thee too.
 O that my head were waters, and mine eyes
 Fountains of tears, whence streams incessantly
 Might flow, at the remembrance of my guilt.
 God may forgive me ; for his mercy's great ; 810
 He is a great forgiver, well I know ;
 But never can I once myself forgive !
 Assist me, all ye pow'rs above, to weep !
 To weep the Friend of guilty sinners slain !
 The death of JESUS is a glass, wherein 815
 Sin shews its ugly face. Come, view it here !
 How dreadful sin appears, in pestilence,
 In war and famine, earthquakes, tempests, storms,
 Whirlwinds, volcanoes, hurricanes, and plagues,
 And thousand ills that desolate the globe ! 820
 And could we view the dismal dark abodes
 Of Death and Hell, the mansions of the pit,
 The portrait might be drawn more direful still ?
 But in the suff'rings of the Son of God,
 The darling of his heart, the heir of heav'n, 825
 Transgression's evil nature more appears,
 Than in the ruin of a thousand worlds.—
 But, Oh how wond'rous was the Father's love
 To mortal men, that he so freely gave
 His well beloved Son for them to die ?— 830
 How shall I vent my grief ? my Lord is dead ?
 The white and ruddy Innocent is murder'd ?
 That Chief among ten thousand chosen ones.
 That head more precious than the finest gold, [fore
 Was crown'd with thorns, was bruis'd and wounded



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beauteous locks of black, or chefnut brown,
them clotted, fill'd with dust and blood ?
love like eyes, so innocent and grave,
them cold, and pale, and clos'd in death ?
beds, like spicy beds of sweetest flow'rs, 840
rather'd, cover'd o'er with mortal pale ?
like lilies, dropping sweet perfumes,
words more sweet than honey, milk, or wine)
their purple color ? see, they're dead ?
lands more beauteous far than diamonds 845
them bloody, wounded, pierc'd, and nail'd ?
like the beauteous ivory,
it mangled o'er with stripes and wounds ?
blest feet that travell'd for our good,
them torn, by cruel irons bor'd ? 850
like marble pillars fet in gold,
them cold as marble, dy'd in blood ?
countenance, lovely, beautiful, and fair,
Canaan itself, majestic, grand,
its lofty cedars excellent ; 855
it pale, disfigur'd, bruis'd, and marr'd !
mouth so charming, so divinely sweet,
it was open'd comfort to impart,
? See how his blessed jaws are fall'n ?
his head is bow'd upon his breast : 860
methinks I see a sweetness there,
the wounds and blood that mar his face.
those locks so placid and serene,
of the temper of his mind ?
sighters of Jerufalem, that view'd 865

Your dying Lord through ev'ry scene of grief,
 Tell me, how did my dearest friend depart ?
 What were his dying words ? How did he seem ?
 Pray, did his pain abate before he went ?
 Did he forgive his foes ? Pray, did he get 870.
 A drop of water for his parched tongue ?
 And did his foes relent, and drop a tear ?
 I ask : but O, your grief forbids your speech :
 I see you drown'd in woes ; I'll ask no more.—
 My grief increases ! Can I view this sight, 875.
 The Savior dead, and not dissolve in tears ?
 What heart of flint or steel, but must relent.
 At this sad tragedy ? this depth of woe !—
 Let ev'ry lesser sorrow be forgot ;
 This claims our whole attention : no excess 880.
 Can be committed here. The death of Christ
 Is such a theme, that wakes both grief and love,
 And gives occasion for the softest passions
 To rise, and flow in never ceasing streams ?
 What can be worthy of a thought, compar'd 885.
 With this amazing love of him who shed
 His blood, his life, to save our guilty souls ?
 'Tis said, when Cyrus was engag'd in war,
 Armenia's land he conquer'd, captive took
 The Prince and Princess ; (kind and lovely pair) ?
 The Prince whose heart was set upon his Queen, 890
 Propos'd to Cyrus, if he would restore
 The Princess to her liberty, and grant
 To make provision for her needs, as might
Befit her royal dignity, that he 895

Would, as a ransom, freely give his life.—
 Cyrus was charm'd, and being gen'rous, gave
 To both their freedom, and restor'd to them
 Their first possessions, and became their friend.
 The conqu'ror was applauded, shouts resound, 900
 O Cyrus ! gen'rous ! brave ! magnanimous !
 The Prince, transported, to his comfort turn'd,
 In raptures cry'd, What do you think of Cyrus ?
 She answer'd, Truly, I did not observe him.
 Her coldness much surpriz'd the Prince, who said,
 On what then, pray, was your attention fix'd ? 906
 Upon the man, the lovely man, (said she)
 Who offer'd his dear life me to redeem.

If she was lost in thought, and swallow'd up
 In admiration at her husband's love, 910
 Who only offer'd to resign his life
 For one who lov'd him with the purest flame :
 What shall we think or say of God's dear Son,
 The Prince of Heav'n, Beauty's perfection bright :
 Who did not only offer, but who gave 915
 His precious life for us while enemies ?

Break, O my rocky heart, at thought of this !
 Thy blessed Savior gave his life away
 For me before I knew or lov'd his name :
 I was a stranger and an enemy . 920
 But O, he lov'd me ! I can ne'er repay
 So vast a debt as to my lord I owe,

He dies ! weep mortals, weep ! your friend is dead !
 Fain would I weep ! but Oh, the fountain's dry !
 My sorrow still forbids my tears ! O help ! 925

Ye pow'rs above !—Can holy angels weep ?
 If so, here is enough to move their grief,
 To see the Savior die ! Yet men remain
 Hard-hearted, void of true regard to him,
 And hear the melancholy tale unmov'd, 930
 They weep to hear the puppets of the stage
 Describe, in tragic tone, the wounds and deaths
 Of lovers, heroes, patriots, and kings ;
 Who ne'er perhaps existed, but in fiction ;
 Or if they did exist, their lives and fortunes 935
 Might be far diff'rent from the tales we hear :
 Which frequently are but poetic flights,
 And owe their grandeur to the writer's pen.
 But grant them true, they cannot us concern :
 We have no int'rest in the various scenes 940
 Through which they pass'd ; to us, 'twould be the same
 If they had never been. While here, alas !
 Where truth surpasses fable, and needs not
 Invention, or imagination, to supply
 The want of facts to decorate the song ; 945
 Cold, and unmov'd as statutes, we remain !
 Here is a character contains the whole
 That e'er was pictur'd lovely, in the tales
 Of all that ever liv'd or dy'd on earth.
 Are you for scenes of love ? Such scenes are here 950
 As ne'er were equal'd, and much less excell'd.
 The Son of God in love with human kind,
 Took flesh and blood, and, cloth'd in that disguise,
 Went through such hardships, and such deep distress,
 As ne'er were fabled of the fondest lovers ! 955

That he might gain our love, and shew his own.

Or are you charm'd with patriots, who espouse
 Their country's cause, and perish in th' attempt
 To free their nation from some tyrant's pow'r ?
 Behold in Christ the truest patriotism ! 660
 He brav'd all dangers undertook the cause
 Not of one country, but of all mankind :
 Nor yet of those who lov'd him, who would shout
 His praises loud, and trumpet forth his fame ;
 But those very wretches who despis'd 965
 His person, set at nought his works of love,
 Nor ever felt the smallest gratitude
 To him who lov'd them, labor'd for their good,
 Sought to deliver them from slavery,
 And struggling hard with hosts of cruel foes : 970
 Although he gain'd his point, it cost his life.

The greatest heroes never equal'd this !
 In Christ the lover, hero, patriot meet,
 Their virtues all in him conspicuous shine ;
 He merits our applause far more than all 975
 That ever have those characters sustain'd :
 Yet we forget him ; O ingratitude !
 But he remember'd us upon the cross,
 And hath not yet forgot us, though we treat
 His dying love with such unkindness cold ! 980

Here, melt my heart at thought of what I've been,
 And what the Savior hath perform'd for me.
 I've been a rebel, he my dying friend !
 Me he remember'd, him I've oft forgot,
 Though he was worthy the regard of all, 985

And I unworthy of the smallest notice
 E'en of mankind, and how much more of his !
 But this my friend is dead ! Shall I not mourn ?
 How can my heart be ever pacify'd ?
 Methinks my sorrows now begin to flow : 990
 O might they ever bleed, since Jesus dy'd !
 Yea dy'd for such a treacherous soul as mine,
 Why did he suffer death for such a worm ?
 O never, never, can I mourn enough !
 The lovely One is gone, hath left our world ; 995
 The Prince of perfect beauty now hath fall'n ;
 And the most valuable of all lives
 Is taken, (rather say is giv'n) for men.

O could my fingers touch the mournful keys,
 How sad, how solemn, should the tones be play'd !
 Or could my tongue, like Jeremy's, lament, 1000
 The plaintive strain should swell ! My Savior's dead !
 But pity me ye soft and tender hearts,
 Whose tears, fast trickling, can assuage your grief ;
 Mine struggles hard for vent ! no common woe 1005
 Works in my breast, which heaves the pensive sigh,
 Almost to big for birth. The theme I sing
 Should ne'er be mention'd by a careless tongue.
 And can a heart of stone forbear to melt
 When such a tale as this presents to view ? 1010
 No fiction's here, but all is naked fact,
 In which our dearest interests are involv'd.
 (O that we felt and realiz'd it more !)
 Christ dy'd for you, upon the cross expir'd ;
 Believe and sympathize, adore and love. 1015

My soul, no more forget thy Savior's love,
 His life and death remember : O the sweat
 In the sad garden ! and the agony
 Upon the fatal tree ! the melting words ! •
 The piercing groans ! the deep heart-breaking sighs !
 The stripes, the thorny crown, the wounds, the blood !
 The mockings ! insults ! thirst ! and dying pangs !
 Let these be all remember'd ; nor forget
 The part *thy* sins have had in wounding him.
 But oh how feeble are my best efforts ! 1025
 I want an angel's talents to display
 This awful theme, the dying of the Lord.
 I need the learned's tongue to speak of this ;
 I find myself unequal to the task.
 But I'm no feigned mourner, hir'd to cry. 1030
 My grief is real : I sincerely weep,
 Though my tongue fails my sorrows to express.
 The deepest woe is sad and silent oft,
 Not finding language suited to its grief.
 Here then I'll stand in silence, and survey 1035
 The corpse of Jesus—most affecting sight
 But see the friends of the deceased come
 To take the body from the bloody cross ;
 For they have begg'd it as their dearest boon.
 Pray, who is there ?—Good Joseph, rich and just,
 A member of the great Sanhedrim ; who 1040
 Had waited for the kingdom of his God :
 Had not consented to the bloody deed,
 The murder of the Savior ; but withdrew,
 When all his int'rest could not save that life 1045

Which was to him so dear. For, you must know,
 That he was Christ's disciple in his heart,
 But had not overcome the fear of man,
 And therefore secretly to him adher'd.
 But in the time of need he shews himself : 1050
 In greatest danger he is bolder grown.
 When boldest foldiers flee, the tim'rous stand.
 Now he could boldly go to Pilate's face.
 And ask him for the body of the Lord ;
 The wrath of Jews and Gentiles fears no more. 1055
 But who is that with him ? Know you that man ?
 'Tis Nicodemus ; 'tis the very same
 Who came to Jesus at the first by night.
 How is he alter'd for the better much !
 How ignorant was he ! wise is he now ! 1060
 How fearful then was he ! but now how bold !
 And yet this change came on by slow degrees.
 How many speak against these secret friends !
 These night-disciples, ignorant and weak ;
 These timid ones, afraid to own their thoughts ; 1065
 Asham'd to own their sentiments, or love,
 Through fear of losing friends, and gaining foes ;
 Who seem to want stability of mind ;
 Appear to act an inconsistent part.
 Such I may pity, but shall ne'er despise 1070
 Too well their fears and feelings I have known.
 Let those who, through an overheated zeal,
 Despise such characters (for such there are)
 Remember Nicodemus, and *his* like
Encourage ; for they may be bold at last. 1075



I.]

THE PASSION.

79

secret friends may sometimes service do,
open ones may have no chance at all.
David sent his faithful Hushai back
now with the faithless Absalom :
on his turn the better, and defeat 1080
through his treacherous counsels of Ahitophel.
And Nicodemus, hid so long,
through his weakness, ignorance, or doubt, or fear,
worth the boldest soldiers at the last,
allow'd JESUS openly when dead, 1085
dishonorably they did bury him,
through which he was slain most ignominiously)
while, alive, they never dar'd to own.
Roman guards attend. They break the legs
of the thieves who suffer'd with the Lord, 1090
so that they die the sooner, through the pain
of blood : (O punishment severe !)
Jesus' legs they break not ; for they found
them already ; and the Scripture said,
of all his bones shall broken be. 1095
Jesus is foreshew'd by the paschal lamb,
of which they were forbid to break.
Oh ! there follows here a moving scene !
A spear with a spear did pierce his side,
through the pericardium and the heart, 1100
blood and water flowing out at once !
A glorious action ! ne'er to be forgot :
Was it not enough that he was dead ?
The centurion had assur'd the judge.
The soldiers were satisfy'd and order'd thee 1105

To help to take his sacred body down ;
 Who gave thee leave his blessed side to pierce ?
 What could possess thee thus to use his corpse,
 Now since the governor had giv'n him up
 To the disposal of his dearest friends ? 1110
 How must they feel to see thee stab him thus !

But was this accident, or chance, that so
 Directed him the Savior thus to stab ?
 'Twas the fulfilment of a prophecy,
 Foretold in ancient times, and must be done. 1115
 On me, whom they have pierced, they shall look,
 And mourn for him, as tend'rest fire bereav'd,
 Lamenteth for his son, his darling child,
 And is in bitterness for his first born ;
 So shall they be in bitterness for me. 1120

My Savior's side a double flood pour'd out:
 That stream which prov'd him dead, makes us to live:
 Both blood and water ran to save our souls :
 The blood aton'd, the water purifies.
 Thus Jesus came by both, not one alone ; 1125
 The Spirit, Water, Blood, in one agree :
 And thus bear witness to God's truth on earth.

But now his body, taken from the cross,
 With myrrh, and aloes, spices, linen clean,
 Was dress'd ; and being thus prepar'd, was laid 1130
 In Joseph's tomb, hewn from the solid rock ;
 Where never man was laid before, nor since.
 One stone so large as clos'd the sepulchre
 Was brought and laid, that all might be secure.

Here lay the Prince of Peace ; and thus hath blest



And made the grave a quiet resting-place. 1136
Death and the grave have lost their horrid gloom,
Since JESUS pass'd their empire in his way
To bliss unfading, and a glorious crown.

Here then we leave him in the tomb awhile, 1140
And take a little time to meditate
Upon the great designs he had in view,
When on the cross he suffer'd pain and death,
And thus fulfill'd the purposes divine.
So while we mourn our Lord, untimely slain 1145
By cruel hands, we'll praise him for his love,
That made him willingly to death submit,
To raise our souls to everlasting life!

END OF THE SECOND BOOK.

BOOK III.

THE INTERMEDIATE STATE.

COME mortals, view your Savior here entomb'd ;
 O sight enough to break an heart of stone !
 Jesus, the Lord of glory, sleeps in dust !

But wherefore must it be, that he should taste
 The cup of death ? Was there no other way 5
 In which he could perform the Father's will,
 Fulfil the law, and save a guilty race ;
 Accomplish all the written prophecies,
 And overcome the pow'rs of death and hell ;
 Destroy the devil's works, and purge our stains, 10
 And reconcile the ruin'd world to God ?

No other means were found, and none could be
 Sufficient to atchieve these mighty things,
 Except his death, or Jesus had escap'd ;
 For thus he pray'd :—Father, if possible, 15
 Let this cup pass from me, this bitter draught :
 But if it is thy will that I must drink,
 (Ev'n to the very dregs) my soul submits.
 'Twas long foretold that Jesus should be slain ;
 Not for himself, but for the people's crimes. 20
 Thus in his suff'ring scene, 'tis often said,
 All this was done the Scriptures to fulfil,
 The prophecies by ancient prophets wrote.

The following things of him were prophesy'd,
 Which to the nicest point have been fulfil'd, 25

And therefore well deserve our serious thoughts :

That the Messiah, who should reconcile
Both God and man together, should be nam'd
IMMANUEL, GOD WITH US, The FATHER'S SON.
Only-begotten Son of God most high, 30
Wonderful, Counsellor, the mighty God,
The everlasting Father, Prince of Peace.

That in the time appointed, he should take
Our flesh, and be the woman's promis'd Seed :
Yet she a virgin pure should still remain. 35
'Twas said that he from Abr'ham's loins should spring,
From Isaac's, Jacob's, Judah's, David's stock.

That he in Beth'lem's city should be born,
Was plainly by the prophet Micah told.
The sceptre was departing at his birth 40
From Judah's tribe, as Jacob had declar'd.

'Twas said Messiah should be born and slain
Within the term of seventy weeks of years,
From the decree by Artaxerxes giv'n
Jerusalem's fam'd city to rebuild. 45

And while the second temple still should stand,
Whose greatest glory should in this consist,
That in it the Messiah should appear,
And with his real presence bless the place. 49

That Rachel's land should for its children mourn,
While he for safety, should to Egypt fly.
His name was called *Netzer*, or *The Branch* ;
He dwelt at Nazareth, a Nazarene
Was call'd, and thus fulfill'd the prophet's words.

'Twas farther prophesy'd, that he should have 55

A great forerunner to prepare his way ;
 Who in the wilderness should cry aloud,
 And, like Elias, pow'rful be, and bold.
 That he in Galilee should first begin
 To preach the Gospel, and enlighten those 60
 Who sat in darkness, and death's gloomy vale.

That he should many wond'rous works perform ;
 (The blind eyes open, and deaf ears unstop ;
 Make lame ones leap as hearts, the dumb to sing ;)
 By which his doctrine pure should be confirm'd. 65

He shall not strive nor cry, (the prophet said)
 His voice shall not disturb the crowded streets ;
 The bruised reed he shall not break, nor quench
 The smoking flax, till vict'ry he obtains.

Mildness, humanity, and gentleness, 70
 Are traces of his character renown'd :
 But persevering, he shall gain his ends,
 And judgment shall establish in the land,
 And make the islands for his law to wait.

Another prophecy foretold, that he 75
 Should ride into Jerusalem upon
 An ass's colt : meek, lowly, just, and good ;
 Having salvation, bringing peace to men :
 Should be proclaim'd as king, as David's son,
 And loud hosannas chaunted to his praise, 80
 By babes and sucklings, as the Lord ordain'd.

He was the stone by builders set at nought,
 Yet by JEHOVAH made the corner's head ;
 The stone in Zion laid, the tried stone,
 The precious corner-stone, foundation sure. 85

And whoſo truſteth in his name, ſhall find
He hath no cauſe of him to be aſham'd.
As this great work is by JEHOVAH done !
'Tis in our eyes both marvellous and grand.

The prophet teſtify'd, that he ſhould be 90
Deſpis'd and rejected by mankind ;

A man of woe, acquainted well with grief ;
As one that hides his face becauſe he weeps.
Deſpis'd, unpity'd, diſeſteem'd by moſt,

'Twas plainly told that he ſhould be cut off 95

For other men's tranſgreſſions, not his own ;
He for our crimes was wounded, for our ſins
Was bruis'd, and our chaſtiſements on him laid ;
His righteous ſoul for us was put to pain.

'Tis by his ſtripes our ſin-ſick ſouls are heal'd. 100

All we like wand'ring ſheep, have gone aſtray ;
To our own ways we have perverſely turn'd.

JEHOVAH laid on him the ſins of all,

Of him they were exacted ; them he bare.

He was oppreſſed and afflicted ſore ; 105

Yet never utter'd murm'ring, or complaint.

By wicked men unjuſtly was condemn'd.

Who would declare the manner of his life ?

No friend appear'd to plead his righteous cauſe.

For our tranſgreſſions ſmitten unto death. 110

His grave appointed with the wicked was :

But with the rich man was his ſepulchre.

Though he no violence had ever done,

Nor in his mouth deceit or guile were found ;

Yet 'twas JEHOVAH's pleaſure him to bruife, 115

And put his soul to grief because of sin.

The prophet farther saith, If he shall make
 His soul an off'ring for the sins of men,
 That he shall see his seed, prolong his days ;
 JEHOVAH's pleasure prosp'ring in his hand, 120
 Shall satisfy his soul for all its toil.

The many he shall justify, because
 He bare the punishment of all their sins.

'Twas hinted by the Psalmist, that he should
 By one of his disciples be betray'd. — 125
 Mine own familiar friend, who walk'd with me,
 Who ate my bread, in whom I did confide,
 Did lift the heel, and prov'd a traitor vile.

'Twas not an open foe that sought my harm ;
 That I could well endure : but Oh, the wounds 130
 Of falshood and deceit, where malice lurks
 Under the guise of friendship, who can bear ?
 How often had we walk'd, and mutually
 Held conversation sweet ! Thou wast a man,
 Mine equal, guide, and mine acquaintance dear ! 135
 But Oh, he hath rebell'd against his Lord !
 His word seem'd smoother than the softest oil ;
 Yet were they sharpest swords for war prepar'd.

This David of Ahitophel declar'd,
 And might, with truth, be spoke of Judas too. 140
 Alike their treason, and alike their end ;
 Themselves they hang'd ! Dire fruits of perfidy !

Of Judas thus the Holy Spirit spake,
 By David's mouth — His Dwelling shall be void,
 His office to another shall be giv'n 145



And he himself shall die abhor'd, accurst.

That Christ for thirty pieces should be sold—
The money to the potter should be cast—
Were circumstances by the Lord reveal'd,
And written long before the things were done. 150

Awake, O sword, (JEHOVAH faith) and smite
The man, my shepherd, fellow, and my friend :
The shepherd smite, the sheep shall be dispers'd.
This was accomplish'd when he was betray'd,
And his disciples sav'd themselves by flight ; 155
Leaving their master in his great distress.

That he should be mock'd, scourg'd, and spit upon,
And suffer agonies of soul extreme ;
And as a malefactor die the death,
The most accursed death that man could taste ; 160
Should hang upon a tree, be lifted up,
As Moses rais'd the brazen serpent high ;
In hands, and feet, and side, should pierced be ;
Be number'd with transgressors ; bear the sins
Of many, or the multitude of men, 165
And intercession make for creatures vile ;
That lots upon his vesture should be cast,
And men among themselves his cloaths divide ;
His thirst be mock'd with vinegar and gall ;
That all his bones should be preserv'd unbroke, 170
And th at with honor he should be entomb'd,
Maugre the rage and malice of his foes—
These things were all foretold, and came to pass,
With great exactness, as the prophets wrote. 174

Thus then, one reason's plain why JESUS dy'd

Because the Scriptures cannot be annull'd.
 The law of Moses, in its num'rous rites,
 To JESUS pointed, was in him fulfill'd ;
 He was both altar, sacrifice, and priest ;
 In him the legal service had it's end ; 18
 He was the great sin-offering, typify'd
 By all the sacrifices of the law
 His death hath answer'd all the purposes,
 And more than all, for which they were design'd.
 Far greater is our priest than Aaron was ; 185
 For he had sins and failings ; Christ, had none.
 The sacrifices offer'd by the priests
 Were offer'd frequently ; Christ, once for all.
 They offer'd blood of others ; he, his own.
 They made atonement for themselves, as well 190
 As for the congregation ; he, for us,
 Not for himself at all, he needed not ;
 For he was holy, harmless, undefil'd,
 And separate from sinners, free from sin, 194
 Made higher than the heav'ns, and hath his throne
 Above all principalities and pow'rs,
 And ev'ry name that can be nam'd, in this
 Or in the age to come : to him all things
 Shall be subjected in their proper time.

Those priests were many, and successors had ; 200
 For death prevented their continuance long.
 But Christ abides for ever ; therefore hath
 A glorious priesthood, sure, unchangable.
 And having once a full atonement made,
 And purg'd our sins by his own precious blood, 201

And re~~c~~onciliation made for all,
 Is able, to the uttermost to save,
 The souls that come to God through him ; because,
 Though once he dy'd to sin, he lives to God,
 And ever lives to intercede for them. 210

The law made nothing perfect ; all alike
 Were still in weakness found, people and priests,
 And sacrifices, covenant, and rites.
 The load of sin could never be remov'd
 By all the blood of lambs, or bullocks slain, 215
 Nor conscience of the worshippers be purg'd :
 For in those oft-repeated offerings,
 Each year there was a fresh remembrance made
 Of sin ; thus shewing that it still remain'd. 219

CHRIST was the Lamb of God, who takes away,
 By his great sacrifice, the sin of men.
 Those off'rings were appointed for a time ;
 (Though everlasting was to them apply'd)
 As shadows of the substance then to come.

CHRIST is the tabernacle, altar, priest, 225
 Ark, mercy seat, bread, light and sacrifice.
 His spirit is the oil, his grace the spice,
 The incense is his mediation sweet,
 The candlestick his church, the sacred cloaths
 Point out the robe of righteousness divine ; 230
 Salvation's holy garments white and clean !
 The place most holy, ~~the~~ home of the true,
 The palace of JEHOVAH represents ;
 The cherubim, or Seraphim, intend
 His ministers redeem'd from earth by blood ; 235

The leaders of the Church of the first-born,
 First fruits of men to God, and to the Lamb.
 The cleansing blood and water, shadows were
 Of that mysterious double-flood, which ran
 from our dear Savior's wounded, pierced side. 240
 By which our stains are cleans'd, our sins forgiv'n.

Thus is our Lord the substance of the law :
 And as blood-shedding was by that requir'd,
 Without which no remission is obtain'd, 244
 By blood almost all things are purg'd and cleans'd
 And as the patterns of the heav'nly things
 Were purify'd with blood, the blood of beasts,
 'Twas needful that the heav'nly things themselves,
 Should all be purg'd, restored and reconcil'd,
 By sacrifices better far than these : 250

And hence 'twas necessary CHRIST should die.
 For blood of sinful men could ne'er atone,
 Where purest blood of harmless lambs had fail'd.
 No blood so pure was ever found on earth
 As that of beasts, except the blood of CHRIST. 255
 Man's blood defiles ; the blood of beasts did serve
 To cleanse the flesh : the blood of JESUS makes
 The conscience pure, and takes all guilt away.
 Thus 'twas appointed that he should appear,
 Finish transgression, make an end of sin, 260
 And for iniquities of of ev'ry kind
 A perfect reconciliation make,
 And bring in everlasting righteousness :
 And thus fulfil both prophecies and types.
 Another grand design our Savior had. 265

In suff'ring death, was to confirm, and seal,
 To dedicate his glorious testament,
 To ratify the covenant of grace,
 And give his will validity and force :
 For though a will and testament be made, 270
 It hath no strength while the testator lives :
 And consequently he must surely die,
 Or else his written testament is void.

The former testament was ratify'd.
 Was dedicated, and confirm'd by blood. 275
 When faithful Moses ev'ry thing had wrote,
 And ev'ry precept to the people spake;
 Which God had giv'n him to communicate,
 He took the blood of calves and goats, which he
 With water mix'd ; then dipp'd into the same 280
 Some hyssop, and a lock of scarlet wool.
 The people, tabernacle, book, and all
 The holy vessels, sprinkled he therewith,
 Declaring *that* the testamental blood,
 Or covenant, which God had them enjoin'd. 285

Thus when the Savior broke the bread, he said,
 Take eat ; this is my body broke for you :
 And when he took the wine, he said, Drink this ;
 For 'tis my blood of the new Testament,
 Shed for your sins, and for the multitude. 290
 Thus, with propriety, his blood is call'd
 Blood of the everlasting covenant ;
 By which, with many, it was then confirm'd,
 When Jesus taik'd death for ev'ry man.

Christ dy'd to reconcile us all to God ; 295

And this he did while we were enemies :
 Much more when reconcil'd, we shall be sav'd,
 Since Jesus lives to intercede for us.
 For if his death hath done such mighty things,
 Not less may be expected from his life. 300
 If objects of eternal love we were
 Before Christ dy'd, we cannot now be less ;
 Since he hath bought us with his precious blood.

Gentiles and Jews to reconcile together,
 And break the wall of separation down ; 305
 Making of twain one new man by himself,
 And thus proclaiming peace to all as one ;
 Bringing both nigh to God ; taking away
 The enmity which the distinction made :

To compass this, Christ suffer'd on the cross. 310
 Hence difference now there's none, before the Lord,
 Between the Gentile nations and the Jews :
 No nation now is common or unclean,
 Since Jesus shed his blood to cleanse them all.
 All are his children, over all he's Lord, 315
 And rich to all that call upon his name.

As all partakers were of flesh and blood,
 He stoop'd to be our partner ; took the same,
 That he might suffer death, and thus destroy
 The devil's kingdom, and the pow'r of death : 320
 And ransom those who are enslav'd by fear
 Through fear of death in cruel bondage held

O blest deliv'rance ! this we may obtain,
 Since Jesus gave his life for that intent.
 And sure 'twas kind the tyrant to disarm, 325

Since to escape him, who can dare to hope ?
What comfort hence results to dying men ?
And what a glorious reason may be giv'n
Why Jesus tasted death for ev'ry one ?
Let praise and gratitude for ever flow 330

From all our hearts, to him who death destroy'd,
And robb'd the mortal tyrant of his sting.

'Twas needful Christ should pass thro' ev'ry state
Thro' which the wand'ring sons of men had gone,
And overcome the evil in them all. 335

Thus he was born, liv'd, dy'd, reviv'd, and rose ;
That over all he might dominion gain,
Be stil'd Lord of the living and the dead.
He gave his flesh for meat, his blood for drink ;
And dy'd to give to us eternal life. 340

His precious blood is now an open fount,
Wherein our foulest stains may all be cleans'd :
Our sins, like scarlet, may be white as snow ;
Though red like crimson, may become as wool ;
And we from all iniquity be purg'd. 345

And from this present evil world redeem'd,
May glorify our God by works of love.

Many and glorious were our Lord's designs
In suff'ring death : one more I'll mention here :—
He dy'd for us, as our example bright, 350
That we his steps should follow to the last.

Thus, when we're call'd to suffer in his cause,
We may commit our souls to God the Just ;
And bear with meekness, what our Lord permits.
And forasmuch as Christ for us endur'd 355

That many prophets, kings, and righteous men,
 Desir'd to see and hear the things they did,
 But yet had never seen nor heard the same :
 But mark, he did not say they never *should* ;
 For their desires were all fulfill'd at length. 420

How did the company in paradise
 Increas'd since righteous Abel thither went !
 Long did he wait ere by another join'd :
 Think how he welcom'd in the soul of *Eve*,
 They, that of Adam ; all that after came. 425

Were welcom'd by the spirits gone before.
 But when the soul of Jesus left the world,
 And came to visit those who waited long
 To see their Lord, who can describe the scene ?
 O the surprize and joy that fill'd the place ! 430

Who can express their raptures, or declare
 The kind expressions flowing from his tongue ?
 Methinks when first he enter'd, one proclaim'd
 Here comes your Savior's soul to visit you !
 Let all adore their Lord, who dy'd for them. 435

Then down in silence prostrate all they fell,
 With joy and wonder fill'd, to see him there,
 For whom they waited, wish'd, and look'd so long,

Soon, as *Redeemer*, he address'd the throng,
 With, Peace be unto you, behold your king ! 440
 This day I dy'd upon the cross, and made
 A full propitiation for mankind ;
 For all your sins my blood hath now aton'd,
 And I am come to comfort all your hearts ;
 Good will, peace, pardon, wisdom, love, and pow'r



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Redemption and salvation I proclaim, 445
Since to my Father all I've reconcil'd.

Soon from the dead my body shall be rais'd :
Some of your graves I've open'd, you shall rise
As trophies of my vict'ry o'er the grave ; 450

The rest, when I descend, on earth to reign,
Shall the same blessings share, shall be redeem'd
From foul corruption's pow'r—in glory rais'd ;
Shall shine like suns and stars, dominion have
O'er all the people ; and like me appear, 455
In brightness like the firmament of heav'n.

A crown of righteousness, and glorious throne
Shall be your portion ; for with me you're heirs.

This said, the blissful place did loud resound,
And Worthy, worthy, worthy is the Lamb 460
Glory and pow'r and honor to receive,
For hé was slain, and ransom'd us to God ;
And we shall live and reign with him on earth !

But now the thief expir'd, his soul convey'd
By guardian angels, soon arriv'd in peace, 465
As Jesus promis'd. O what triumph then
Was heard in paradise, when this first-born
Of Jesus' labor, was receiv'd to dwell

In Abrah'm's bosom, with his faithful sons !
Our Savior's suff'rings were both cause and means
Of his repentance and conversion true. 471

This triumph, gain'd by grace in such an hour,
The dear Redeemer greatly magnify'd.

But now excuse my bold attempt to shew
The Savior's process through Gehenna's shades. 475

For as he shed his blood for all the dead,
 'Twas necessary he should visit them.
 For if he dy'd for all, as we believe,
 And shed his blood for the transgressions done,
 From Adam's first offence through every age ; 4
 For those who held the former testament,
 And for past sins, as well as those to come ;
 He had a pow'r to set his pris'ners free,
 And claim the captives as his lawful right :
 And therefore he must pass through ev'ry state, 4
 And visit ev'ry place where men were found,
 Whether alive or dead, that he might be
 Acknowledg'd as the rightful Lord of all ;
 And gain a full dominion ev'ry where
 And make opposing pow'rs submit to him. 4

Far in the deep, the centre of the earth,
 The gloomy mansions of despair are plac'd ;
 (Unless the scripture's written to deceive)
 To this sad place the Savior must descend,
 As he himself did frequently declare ; 4
 That as the prophet Jonah, swallow'd up,
 Three days and nights entomb'd in darkness lay,
 Contain'd within the belly of the whale ;
 Thus must the Son of man as long remain,
 Not in earth's surface only, but its heart 5
 For he that was design'd all things to fill,
 To re-ascend into the highest heav'ns,
 Must first descend into earth's lower parts,
 The depth of *Hades* but not there remain
Why should we gloss the sacred pages so 5

As to explain their meaning quite away ?
 For *soul* put *body*, *surface* for the *centre* ?
 By this same rule, we might destroy all sense,
 And make the sacred books mean what we please.
 But as they have declar'd, that wicked men 510
 Into the lower parts of earth shall go,
 And that our Savior also thither went,
 T' accomplish most important purposes,
 Of hell's locality we need not doubt ;
 But may believe 'tis in earth's centre found. 515
 This is no pious fraud of gloomy priests,
 Howe'er it may be ridicul'd by men :
 JEHOVAH hath thought fit to represent
 The matter thus, and who can him gainsay ?
 Rather would I believe him than dispute, 520
 Or once suppose that his description's false.
 But who can paint the place where darkness dwells ?
 Or who can count the many millions there,
 Shut up, on whom the light had never shone
 Since first they enter'd, till that blessed day 525
 When Jesus went, deliv'rance to proclaim
 To captives bound in adamantinè chains,
 Which he alone could break, and set those free
 Who were in prison, in the pit confin'd,
 Where not a drop of water could be found, 530
 Or comfort to assuage their bitter grief.
 Th' amazing gulf impassable, which parts
Gehenna from the land of *Paradise*,
 Which none had cross'd 'till then, nor hop'd to pass,
 The breaker up attempted, not in vain, 535

For he succeeded, maugre all the pow'r
 Of hell's grim monarch, who oppos'd his march
 With most infernal fury ; for he fear'd
 The consequences of his entrance there.
 But Jesus broke the gates of brass, and cut 540
 The iron bars in funder, and obtain'd
 The keys of hell and death, which now he holds.
 He shuts, and none can open, but himself ;
 He opens, none can shut ; all pow'r is giv'n,
 All judgment is committed to the Son. 545
 All hell was mov'd, on that occasion strange,
 To see the King of Glory enter in.

When Babylon's proud Monarch came to dwell
 In those dark regions, hell was mov'd to meet
 So great a tyrant, and stirr'd up the dead, 550
 The mighty ones, the princefs of the earth,
 Who, rising from their thrones, address'd him thus :
 Art thou become like us ? As weak as we ?
 Thy pomp and noise is to the grave brought down :
 The worms are spread beneath, and cover thee. 555
 How art thou fallen from the height of heav'n,
 O Lucifer, son of the morning bright !
 How to the ground like other worms thou'rt cast.
 Who weaken'd nations, and destroy'd mankind !
 Thou said'st, I will ascend to heav'n above, 560
 And fix my throne above the stars of God ;
 I'll sit upon the congregation's mount,
 Where God hath plac'd his name, I'll make my seat,
 Above the highest clouds myself I'll raise ;
 Like the Most High in glory I will be. 565

These were thy boasts, but now, brought down to hell,
Within the prison of the pit confin'd,
Thy pow'r is gone, thy slaves no longer fear,
But look to see thy visage alter'd so,
And thus contemn thee with their taunting words ;
Is this the man that made the earth to shake ? 571
Made Kingdoms totter on their bases deep !
That turn'd the world into a wilderness !
Destroy'd towns, cities, countries, nations, lands ;
That never open'd prison doors, nor set 575
His captives free, once taken by his hand ?
Thus hell's inhabitants insulted him.
And O what num'rous nations there were found !
When Egypt was destroy'd by Chaldea's king,
And Pharaoh proud descended to the pit, 580
All nature seem'd to mourn his dreadful fall.
The deeps were cover'd and the floods restrain'd,
Great waters stay'd, and high Libanus mourn'd,
The fruitful trees seem'd fainting at his fall.
How shook the nations when God hurl'd him down
To hell ! the nether parts of earth, the pit, 585
With many nations join'd with him in death.
The heav'ns were mantled, and the stars were dark,
The sun was cover'd with a sable cloud,
And God forbade the silver moon to shine. 590
All the bright lights of heav'n were darken'd then ;
Darkness and clouds were set upon the land.
Such numbers then descended all at once,
Slain by the sword ; if that would comfort them,
None sure'y consolation need to want. 595

But O, the lamentable wailing hear;
 Which God commanded for the multitude
 Of Egypt slain, and all their company.
 Wail Son of man, for proud Egyptians slain,
 And cast them down, nor them alone, but all 600
 The daughters of the nations greatly fam'd
 To earths most nether parts, its centre deep,
 With them that to the gloomy pit go down:
 Whom dost thou pass in beauty, Egypt fair?
 Go down, with the uncircumcis'd be laid. 605
 They by the sword shall fall among the dead.
 She is deliver'd to the dreadful stroke:
 Draw her, and all her multitudes together.
 The strong among the mighty out of hell,
 Shall speak to him, and to his helpers slain; 610
 They are gone down, they lie uncircumcis'd,
 Slain by the sword, and many nations more.
 Ashur is there, and all her company:
 His graves are round about him, all destroy'd
 By cruel war; dire fruits of mortal sin! 615
 See there her graves around her, in the sides
 Of the deep dreary pit; O awful thought!
 Her company is round about her grave;
 All slain, and by the sword cut off from earth,
 Who caus'd their terror far to spread abroad. 620
 Elam, with all her multitude around,
 Slain fallen by the sword uncircumcis'd,
 Gone down into the nether-parts of earth;
 Who caus'd their fear upon mankind to fall;
 Yet have they borne their shame, as others have, 625

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have gone down together to the pit.
 This set among the slain for her,
for her multitude, whose graves surround him,
circumcis'd, unclean, slain by the sword.
 What profit can it be to them, that once 630
to the living were so terrible ?
They must bare their shame, and dwell among
melancholy dead, whom swords destroy'd.
Her's Meshech, Tubal, and her num'rous hosts,
in the manner as before describ'd ; 635
character the same, the same their end.
For some reason separated there
other mighty ones uncircumcis'd;
with their warlike weapons went to hell ;
 (How little of that hidden state we know) ! 640
cruel swords under their heads are laid,
their iniquities are on their bones ;
 Their sins lie down with them and give them pain,
make their souls in bitt'rest accents mourn.
 Once the terror of the mighty, now 645
feeble, and a terror to themselves.
How powerful as thou was, thou shalt be broke,
like thy portion with the vulgar tribe,
with th' uncircumcis'd slain shall lie.
 with all her princes, dukes and kings, 650
were in ruin, brought exceeding low.
 Their night is perish'd, and their grandeur gone ;
in the pit their habitation lies.
 They were the princes of the north, with them
 the awful sons of fam'd Zidonian race. 655

Now they're ashamed of all their mighty deeds,
 And bear their shame, the punishment of crimes,
 With all the nations who inhabit hell,
 Slain by the sword, uncircumcis'd, unclean.
 Pharaoh shall see the num'rous peoples there ; 660
 And that the mighty have no cause to boast,
 And have this comfort that he's not alone,
 (If this is comfort to the mis'able)
 This is the lamentation over him.
 A dreadful warning to proud mighty men : 665
 Though great their glory, great must be their shame :
 For just in that proportion as they have
 In softness liv'd, and glorify'd themselves,
 Just so much pain and sorrow they must feel.
 O what amazing numbers were confin'd 670
 In these dark regions ! most who liv'd and dy'd
 During the period of four thousand years.
 But far the greatest number swept at once
 From earth, was by the flood in Noah's time.
 Millions have been destroy'd in one campaign 675
 By war, as was the case with Xerxes host ;
 Earthquakes, volcanoes, famines, plagues and storms,
 Wide wasting pestilences, raging flames,
 And dreadful inundations, whirlwinds fierce,
 Have often slain their millions ; but the flood 680
 Swept off a world at once ; which then contain'd
 Near twenty thousand millions of mankind ;
 Suppose they doubled twice each century ;
 Which cannot be improbable, because
 No children dy'd in infancy ; they liv'd 985

thousand years in gen'ral then.
 son before his father dy'd,
 nine generations left the stage
 a dreadful flood of water came.
 calculation's rightly made, 690
 ne thousand and thirty were drown'd,
 had been born of woman kind.
 peopled then at once with ghosts,
 been disobedient finners bold,
 God's long suff'ring, ridicul'd 695
 it who through faith and fear prepar'd
 or the salvation of his house.
 re shut up in prison, and remain'd
 in darkness ; not one chearful ray
 shed the dismal gloom in that long night,
 two thousand and four hundred years.) 700
 nder that our Savior first began
 h the gospel to those wretched souls,
 e a large proportion of mankind
 r yet have liv'd since time began. 705
 g they sinn'd on earth ; no others had,
 shall have, half their years to sin.
 of reas'ning, plain it seems
 e the greatest finners of mankind ;
 first and longest in the ways 710
 d to dire destruction, harden'd most
 forbearing patience of the Lord.
 had they continu'd in despair.
 dy'd for them, as well as us ;
 the gospel might to them be known, 715

He went, his soul descended into hell ;
 'The prison doors he enter'd, and he preach'd
 Unto the spirits there confined long.
 Who sometime disobedient were, when once
 God wait'd long in ancient Noah's days. 720
 Christ preach'd to dead, distinguish'd from the quick,
 (As he is judge both of the quick and dead)
 That by the gospel they might judged be,
 Like those who heard it while they dwelt in flesh,
 And that they might in spirit live to God, 725
 And be compleatly free from sin and death.
 Thus Jesus gave himself a sacrifice,
 A ransom for the world, and ev'ry man,
 From Adam, to the last that shall be born :
 To be in due time testify'd to all. 730

What great success attended Jesus then,
 Who can conceive ? What mortal can declare ?
 He spoiled principalities and pow'rs,
 And of them openly he made a shew ;
 Triumphant over those infernal hosts, 735
 Who held their captives fast in hellish chains.
 He from the mighty took the prey, and set
 The lawful captives at their liberty.
 Thus he captivity did captive lead ;
 And by his blood the pris'ners were sent forth, 740
 Out of the pit of drouth, and deepest woe.
 This work fulfill'd the prophecies, which said,
 Thus saith JEHOVAH, who created heav'ns
 And stretch'd them out, and form'd the earth and sea,
 Made man; and gives him being, life, and breath,

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oth provide him ev'ry needful thing : 746
 ave I call'd in righteousness divine,
 old thine hand, and thee in safety keep,
 ve thee for the people's covenant ;
 he Gentiles thou shalt be a light. 750
 yes to open, pris'ners to bring forth
 it in darkness, from the prison house,
 e the glorious work thou shalt perform.
 a time acceptable I've heard
 ice, and help'd thee in salvation's day. 755
 command the pris'ners shall be free,
 ns of darkness see the light again,
 ew themselves, and feed in the high-ways,
 high places find a pasture green ;
 ing bright from tribulation great, 760
 e at ease to hunger, and thirst no more
 pirts shall oppress, nor sun, nor heat.
 d who gives them mercy, shall them lead,
 em and guide them by the water springs.
 ye heav'ns ; O earth, break forth with joy ;
 antains sing, and all the hills rejoice ; 765
 H hath his people comforted,
 ll have mercy upon his distress'd.
 in darkness sit, in death's sad shade,
 ns of iron and affliction bound ; 770
 : against *Jehovah* they rebell'd,
 ords and counsel of the Lord contemn'd :
 ore their heart with labor he brought down ;
 ill, and there was none to help them up.
Jehovah in their trouble cry'd 775

He saved them from their distresses great.
 He brought them out of darkness, where they sat,
 And from death's gloomy shadow set them free.
 In sunder break their bands infrangible.

O praise *Jehovah* for his mercy's sake ! 780
 His wond'rous works demand your noblest song.
 Not brazen gates, nor massy iron bars,
 Nor gulf impassable, nor hosts of foes,
 Nor all the pow'rs of hell, could him prevent
 From visiting with light and love unknown 785
 The spirits, who so long had dwelt in night.
 He to the captives liberty proclaim'd,
 The opening of the prison to the bound ;
 And those consol'd who mourn'd in darkness long.

Thus plain it reveals, that ancient sages heard 790
 The glorious gospel by the Savioral catch'd ;
 They disobedient once, his word disobey'd,
 For ought we know, and were by him restor'd.
 'Though Sodom still remain'd, as Jude declares,
 Set forth for an example to the world ; 795
 Suff'ring the vengeance of eternal fire ;
 Yet glorious promises await her still :
 That her captivity shall be return'd ;
 She, with her daughters, by *Jehovah* giv'n,
 To proud Jerufalem, but humbled then, 800
 Shall be receiv'd with kindest arms of love,
 (Though once despis'd, forgot, contemn'd and scorn'd
 And counted vile by her, more vile herself.)
 When all her sins shall be forgiv'n, and she
 Shall find in God a father just, yet good ; 805

Who though he will correct, will ne'er forsake,
But bring his straying children home at last.

Sing, O ye heav'ns ! *Jehovah* did the deed :
Shout, shout, shout, shout, ye lower parts of earth !
Ye mountains, O break forth in songs of praise ! 810

O forest wide, and ev'ry tree therein ;
Jehovah hath redeemed Jacob's race,
And glorify'd himself in Israel's sons.

And this salvation great, is light compar'd
With those designs so marvellous, so grand, 815

So worthy of a God ; for thus he saith
To his eternal Son, the Lord from heav'n :

'Tis but a light thing that thou should'st become
My servant to raise up old Jacob's tribes,
And the preserv'd of Israel to restore : 820

I'll give thee to the Gentile world a light ;
To earth's remotest ends salvation be.

Perform thy pleasure, bring all knees to bow,
Bring ev'ry tongue to swear, and thee confess
The universal Lord. But ask of me, 825

The heathen, thine inheritance, I'll give ;
Possess the utmost limits of the earth.

The Father to the Son all things hath giv'n,
In heav'n, on earth, and in the worlds below ;
Therefore to save the lost he freely came ; 830

Was born, liv'd, dy'd, descended into hell,
Proclaim'd the gospel, triumph'd over him
Who led poor sinners captive at his will.

These mighty acts I've sung ; But Oh, how far,
My highest strains must fall below his deeds ! 835

My theme is lofty, though my song is weak ;
Fain would I praise him, but my words are faint !
My spirit sinks beneath the pond'rous load.
Much still remains to sing, and much I fear
That I shall ne'er be able to compleat 840
The mighty task I've ventur'd to begin.
But since thus far I'm come, in Him I'll trust
Who can inspire my heart, and guide my pen ;
And from the mouth of such a helpless babe,
Perfect his praise, and still the enemy. 845

END OF THE THIRD BOOK.



BOOK IV.

THE RESURRECTION.

CHILDREN of Adam listen to my song ;
A most important subject is propos'd,
In which your int'rest and concern lie deep ;
Christ's glorious resurrection is the theme ;
That grand event on which salvation hangs ; 5
The sure foundation of our christian faith.
This might employ an angel's noblest pow'rs ;
But God will not disdain a child's attempt.
The Savior crucify'd by wicked hands,
Had yielded up his life a sacrifice ; 10
His foes had triumph'd, and his friends despair'd :
His mangled body, wounded to the heart,
Was in the silent tomb securely laid,
Its entrance by a ponderous stone was clos'd :
What room, to feeble sense, remain'd for hope ? 15
His followers had abandon'd now his cause,
Chiefly consulting how they might be safe.
Upon the following day, his cruel foes
The Scribes, Chief Priests, and Pharisees, combin'd,
And came to Pilate, thus addressing him : 20
Sir we remember *that Deceiver* said,
In three days time I shall arise again.
We therefore pray that thou wouldst place a guard,
Till the third day, to keep the tomb secure ;
Lest his disciples steal his corpse by night, 25

And then proclaim him risen from the dead ;
 Thus the last error shall exceed the first.
 Go then, said Pilate, you shall have a watch,
 Be ev'ry thing according to your will :
 Make it as sure as possibly you can. 30
 Thus authoriz'd, they seal'd the stone, and plac'd
 A guard of soldiers round the sepulchre.

Now when the early dawn began to show
 Its beauties, and declar'd the sun's approach,
 The third, th' appointed day, its eye-lids op'd ; 35
 A train of women, faithful to their Lord,
 Were walking early to survey the place
 Where lay deposited their dearest friend,
 And bringing spices to embalm his flesh. 39

But lo ! a glorious form from heav'n came down,
 An angel of the Lord, in light array'd ;
 At his approach the mountains seem'd to nod
 Instinctive, and the solid orb did quake :
 The stone was in a moment roll'd aside,
 Which for a while, became a flaming throne, 45
 On which he sat in terrible array ;
 His countenance as light'ning fiercely blaz'd :
 The keepers shook with fear, and fell as dead.
 Just in that moment rose the royal Prince ;
 The Lord of glory left the darksome tomb. 50
 The brightest sun that ever shone in heav'n,
 From whom all light is borrow'd, was eclips'd ;
 Obscur'd in darkest shades, he set in blood ;
 He dwelt in darkness, made the dust his bed,
Though sons and stars are only shades of him: 53

But soon he rose triumphant, and appear'd
 More beauteous than the radiant source of day,
 Which cheers all nature, makes creation smile,
 And gladdens ev'ry heart at its approach.

Or, as when darkeſt clouds had long o'ercaſt 60
 The horizon and dreadful ſtorms of rain,
 Hailſtones, and furious whirlwinds, tempeſts drear,
 Have roar'd around the frighted mariners ;
 When neither ſun, nor moon, nor ſtars are ſeen
 For many days, 'till all their hopes are loſt. 65

But when at length, the ſun appears in ſight,
 The clouds diſperſe, the dreadful blaſts are gone,
 The day ſhines clear, a fair and pleaſant breeze
 Brings them in ſafety to their deſtin'd port ;
 How joyful is the change ! So chang'd the ſcene 70
 When *Jeſus* roſe, and morn appear'd more fair
 After ſo ſad a night ; the ſtorm was huſh'd,
 And balmly zephyrs whiſper'd, He is riſ'n.

Or, as when Sol is totally eclips'd,
 The gloomy ſhade appears more diſmal far 75
 Than darkeſt midnight in its proper time.
 What ſudden conſternation ſeizes all
 The animals ! The birds affrighted fly
 To covert, or, as though depriv'd of life,
 They drop their wings, and fall upon the ground ; 80
 The beaſts retire, as though 'twere darkeſt night ;
 Nations aſtoniſh'd gaze with terror fill'd !
 Such the tremendous ſcene when *Jeſus* dy'd
 But O what pen can paint the gen'ral joy,
 When the bright ſun emerges from the gloom ; 85

Birds sing for gladness, beasts and men rejoice:
Such was the joy in heav'n when *Jesus* rose.

All figures here must fail, but fancy still
Would wish indulgence in the glowing theme.
When man was first created, up he cast 90
His wond'ring and delighted eyes, to view
The radiant source of day, an emblem bright
Of the Creator, who in glory dwells,
In light ineffable, from darkness free.

But can we tell *his* thoughts when first he saw 95
The shining orb descend to western skies,
And leave the world to night, not knowing then
Whether or not he should behold it more,
To bless his longing sight with new-born day?

And if his sentiments and feelings were 100
But in the least congenial with our own,
He might express himself in words like these :

Fair source of day ! so pleasing to my eyes,
On which I gaz'd with raptures known no more ;
Whether, ah whether hast thou fled from me ? 205
And must I never see the light again ?

O, I had hop'd to have enjoy'd thy rays,
While my existence should endure, but now
Alas that thou art gone ! I'm in suspense
How long I may continue, since I see 110

That thou art vanish'd, whom I thought so late
To be of heav'nly, origin,— bright, pure,
The image of the glorious Architect :
In worth so far superior to myself.

Or all that I behold ; for thou didst give 115

Beauty and life to ev'ry thing I saw :
 But thou art gone ! perhaps for ever gone !
 Ah, wast thou shown me for a little time,
 And then recall'd, no more to bless my sight,
 To let me feel the want of thee, which else 120
 I ne'er had known, if I had not beheld
 Such glorious beauty in thy shining face
 That beggars all description ! but now lost,
 What have I left, if I must be depriv'd
 Of thy effulgence, and in darkness grope, 125
 Banish'd from light, and the blest beams of day ?

But words are poor, too poor, to represent
 His joy and glad surprize, when he beheld
 The rising sun on the ensuing morn, 129
 And heav'n born light appear'd to bless his eyes !

But how much greater wões and pains they felt
 Who had enjoy'd the Savior's chearing rays ;
 When they beheld the Sun of righteousness,
 That rose with heav'nly healing in his wings,
 Go down at noon, thus early set in blood, 135
 Cut off by an untimely, curst death ;
 How did their brightest hopes expire with him !

Great was their mourning for their murder'd Lord !
 As when a prince of greatest clemency,
 In whom benevolence displays itself, 140
 Whose government is equal, just, and mild ;
 Whose laws are rectitude and harmony ;
 And all his acts promote the public weal ;
 Should he by guile and treach'ry be betray'd
 To murd'rous hands, and suffer shameful death ; 145

How would his faithful subjects mourn and wail !
 So wept our Lord's disciples when he dy'd ;
 And might in mournful plaints express their grief
 In some such melancholy words as these.
 And is our Lord and Master slain indeed ? 150
 Is Christ the Lord's anointed put to shame ?
 We trusted that it had been he that should
 Judah redeem, and Israel's tribes restore ;
 Under his shadow we had hop'd to dwell,
 Among the heathen who compass us round. 155
 But ah ! our fondest expectation fails !
 We thought we could not be deceiv'd in him ;
 His doctrine, miracles, and spotless life,
 His patience, and unfeign'd humility,
 Meekness and resignation, love and zeal, 160
 All join'd to prove him more than mortal man.
 O what amazing sorrows fill our souls
 While we remember all his words of peace,
 (Now heard no more) and all his works of love.
 Our pleasures gone ! and all our joys are fled ! 165
All, all is lost ? What comfort can we find,
 Since he is gone from us,—for ever lost ?
 And all we priz'd, or lov'd, is wholly gone.
 While he was present heav'n could grant no more ;
 To see, to hear him speak, was all we wish'd ; 170
 In him our wants and wishes were supply'd.
 So happily we liv'd, so free from care,
 That grief and fasting were to us unknown :
 At which the Scribes and Pharisees did rage.
 But now we find our Master spake aright, 175

IV.] THE RESURRECTION. 117

thus their censure mildly he reprov'd,
 ou suppose the Bridegroom's friends will fast
 at the feast his presence they enjoy ?
 hen the day of separation comes,
 shall they weep and fast, and grieve and mourn
 o our cost is truly verify'd ; 181
 omforter that oft reliev'd our souls,
 from us : how great our sorrows are !
 t our grief, it cannot be increas'd ;
 oo confirm'd for time to mitigate. 185
 en *Jesus* dy'd, all nature sympathiz'd,
 from its centre groan'd ; the open'd graves
 im'd some great transaction near to come.
 when he rose, dead men came forth to see
 'onders wrought by God's amazing pow'r. 190
 shew'd themselves alive in open light,
 he holy city enter'd and appear'd
 any : thus proclaiming, *Jesus* lives.
 en the first company of women came
 o the place where *Jesus* was interr'd, 195
 lting how to roll the stone away,
 lifted up their eyes, and saw 'twas mov'd.
 Mary Magdalen, immediately
 e she farther went) ran back to tell
 ostles, John and Peter, what was done, 200
 re suppos'd her Lord was stol'n away
 therwise had not been then inform'd,)
 she went back with this perplexing news.
 mpany went onwards to the tomb :
 llessed angel had possess'd the place : 205

The guards, recover'd from their swoon, were gone.

The women ent'ring in beheld a fight,
That overpow'r'd their spirits ; for there sat
An heav'nly messenger, who then appear'd
Like a young man, in long white garments cloth'd ;
(At sight of whom they were affrighted fore.) 211

Who thus address'd them, O be not afraid ;
I know that ye seek Jesus who was slain ;
He is not here, for he is truly ris'n :
Come see the place where they his body laid : 215

And quickly go and tell his followers,
Peter especially, that he's alive ;
Behold he goeth soon to Galilee,
There ye shall see him, as he said to you :
What I have told you, ye shall find the truth. 220

Then quickly they departed with great fear,
And ran to carry his disciples word :
But being sore affrighted, nothing said
To some they saw while going on their way,
Who probably were Mary, Peter, John, 225
Who ran with speed to see the sepulchre.

John outran Peter, and came thither first,
And stooping down beheld the linen cloaths,
Yet enter'd not 'till Peter did arrive ;
Who boldly vent'ring down, beheld the same ! 230
But neither saw an angel nor the Lord.

Peter comes out, and John himself descends,
And by the order which he there beheld,
Was then convinc'd that Christ had left the dead :
For they, as yet, had never understood 235

The prophecies, that he must rise again.

'Then they departed, leaving Mary there ;
Who, fill'd with love to JESUS, stay'd behind,
Determined to seek him constantly,

Till she could find his body ; for she still 240
Believ'd 'twas stolen from the sepulchre.

When they were gone, she looking in espy'd
Two angels sitting, cloath'd in white array !

One at the head, the other at the feet,
Where JESUS' blessed body had been laid. 245

Woman, why weepest thou ? demanded they.
Because (said she) my Lord they have remov'd,
And where they've laid him I am ignorant.

When thus she spake, she backward turn'd herself,
And saw the Savior stand ; but knew him not 250

Then he accosted her in words like these ;

Woman, why weepest thou ? whom seekest thou ?

She (thinking him to be the gardener)

Thus answer'd—Sir, if thou hast borne him hence,
Tell me where thou hast laid him, I intreat, 225

And I will take him thence immediately.

JESUS said, Mary. She well knew the voice,
And turn'd herself, and answer'd, RABBONI.

Then JESUS said—Embrace me not as yet ;
(That is, at this time take not leave of me) 260

You shall behold my face ere I depart,

Go to my brethren, tell the joyful news,

That I am risen, and shall soon ascend

Unto my Father, and my God and yours.

Bid them prepare to see me ere I go. 265

She was the first to whom the Lord appear'd
 After his resurrection from the dead ;
 And she first carried the disciples word,
 And told them she had seen the Lord himself ;
 And that he had declar'd these things to her. 270

As soon as Jesus thus to Mary spake,
 He quickly went to meet those fearful ones
 Who lately had departed from the tomb :
 To whom he thus address'd himself—All hail !
 Thus kindly dissipating all their fears : 275

And as they needed greater evidence
 Than Mary did (having been terrify'd)
 He suffer'd them to hold him by the feet,
 And pay their humble worship to him there.
 Then farther spake to them in mildest terms, 280
 Be not afraid : Go tell my brethren dear
 To meet in Galilee, to see their Lord ;
 As I appointed them before my death ;
 And now command you to declare the same.

Then with great joy, they ran to tell the news
 To the apostles : but in th' interim, 285
 Another company of women went
 Unto the sepulchre, and enter'd in ; .
 But could not find the body of their Lord :
 And as they were perplexed thereabout, 290
 Behold two angels, like two men, appear'd
 In shining garments, standing near to them :
 (Whereas the other women saw but one ;
 He on the right side sat, but these stood up)
 They were afraid, and bow'd their faces down. 295



But silence then the beautiful angels broke ;
No music ever was so ravishing
As their sweet voices, and the news they told.
Thus kindly they address'd the tim'rous train—
Why seek ye now the living 'mongst the dead ? 300
He dwells no longer in his late abode ;
He's ris'n. Remember how he spake to you
While he was yet alive in Galilee ;
The Son of man must be deliver'd up
Into the hands of bloody sinful men : 305
He must be mock'd, and scourg'd, and crucify'd :
But he shall rise again on the third day.
At this they well remember'd *Jesus'* words,
And soon returned from the sepulchre.
And while the other women were detain'd 310
Paying their adoration to their Lord,
These first arriv'd where the disciples met,
And told those things to all assembled there.
But though they knew their characters so well,
As friends to the redeemer and his cause, 315
Their news, so strange, appear'd like idle tales ;
And they believ'd their tidings not at all.
But Peter, hearing of the angels there,
Directly went a second time to see ;
But went alone : and stooping down beheld, 320
The linen cloath's laid by themselves ; and then
Departed greatly wond'ring in himself
At all those things so strangely come to pass.
On his return, two of their company
Left them, to go to Emmaus that day, 325

Before the other women had come in,
 Who had beheld the Savior on the road,
 Or Mary Magdalen herself return'd :
 All after thsir departure soon arriv'd.
 The evidence increasing by degrees, 330
 Prepar'd th' apostles minds for farther light.
 But Thomas, probably offended much
 'That any credit should be giv'n to those
 Who propagated a report so strange :
 Imagining their brains were much disturb'd, 335
 And that their fancies were impos'd upon ;
 That weakness, terror, or credulity,
 Had made them to imagine that they saw
 Strange apparitions, and strange things heard.
 All which he did not credit in the least : 340
 And therefore seems to have withdrawn himself.
 Here we must leave them for a little time,
 While we attend another circumstance.
 Now while the women were returning, fraught
 With the glad news that they had seen the Lord, 345
 Convers'd with him, and worshipp'd at his feet :
 Th' affrighted guards in terror ran, and told
 That they had seen surprizing dreadful things ;
 An angel of appearance terrible,
 With raiment white as snow, face like the sun. 350
 Had drove them from their stand, possession took.
 So our first parents were from Eden driv'n.
 By chérubim, arm'd with a flaming sword.
 Nor with lestremor did the soldiers flee
Than Lot from guilty Sodom, when in flames : 355

Or Israelites from Korah and his troop,
 When earth first open'd, swallowing them alive.
 They were in no condition to dispute
 The pass with such a warrior sent from heav'n,
 Arm'd with more terrors than the fabled Jove, 360
 On fam'd Olympus, hurling thunder-bolts,
 By Vulcan form'd, to wound his enemies.
 'Though hardy soldiers, they did faint through fear ;
 (So terrible is holiness to sin) :
 Glad to escape with life, they hardly turn'd 365
 'Till in Jerusalem they found themselves ;
 Where soon they propagated the report,
 To the amazement of the citizens.
 Some of the watch to the chief-priests repair'd,
 And told the horrors of the wond'rous tale, 370
 And added, likely, col'rings of their own ;
 With a design to exculpate themselves.
 So cowardly commanders never fail
 To represent the dangers great indeed
 From which they flee ; for fear creates its ills, 375
 As well as magnifies those which exist.
 No doubt the priests might partly be convinc'd
 That *Jesus Christ* was risen from the dead ;
 But such amazing malice dwelt in them, 379
 They would not own the least conviction wrought.
 Thus faith alone is worse than unbelief ;
 And therefore wisely hath the Scripture join'd
 Confession with the mouth, free, open full,
 And corresponding holiness of life,
 With faith to make it saving, sound, sincere. 383

For if thou with thy mouth confests *Christ* Lord,
 And in thy heart believe *God* rais'd him up ;
 Abiding thus in faith, thou shalt be sav'd.
 Man with the heart believes to righteousness,
 And with the mouth a good confession makes 39
 Unto salvation ; saith the word of Truth.

But many of the rulers did believe
 On *Jesus*, but his name durst not confests,
 Lest they should be expell'd the synagogue ; 39
 They lov'd men's praise more than the praise of *God*

Those who deny the Savior in the world,
 And will not own his name before mankind,
 Although they may believe, he will deny
 Before his Father, and his holy ones.

When he shall come in glory : and the more 40
 He will deny them for their barren faith,
 Or stubbornness of will against their light.

These wicked priests with pride and envy fill'd,
 Instead of turning from their evil ways,
 Pursu'd their course, and added sin to sin. 40

Together they took counsel, and agreed,
 To give large money to the soldiers hands,
 (O love of money ! what an evil root !)

And hir'd them to report a wilful lie ;
 And promis'd to secure them from all fear 41
 Of the displeasure of the Governor.

But would these Priests have taken equal pains
 To spread the truth, or further good designs ?

The guard by money brib'd, were bid to say,
This man's disciples stole him while we slept. 41

Oh ! foolish lie ! too gross to be believ'd ;
 Not only void of probability,
 But quite impossible to be perform'd.
 Methinks the devil must have been ahan'd
 Of such a slender story, so absurd ;
 Tho' by his children rais'd to serve his cause. 420
 For who could think a few dishearten'd men,
 who fled away the moment Christ was bound,
 Should on a sudden so courageous grow,
 As to proceed together, in the night, 425
 To take their master's body from the grave ;
 Though there a guard of arm'd men kept watch,
 On purpose plac'd, the action to prevent ?
 The sepulchre in solid rock was hewn,
 So could not easily be undermin'd : 430
 All entrance was deny'd but by the door,
 And that was clos'd with a pond'rous stone ;
 That stone was seal'd, the soldiers plac'd around,
 Were order'd diligently there to watch,
 For one night only, no necessity
 For sleeping, since their watching time was short.
 Beside they knew 'twas death to sleep on guard
 And Roman discipline was most severe.
 Parents their children would condemn to death
 For disobedience in the smallest point
 Against their military orders giv'n ;
 Though every circumstance should plainly pro
 The deviation was design'd for good,
 And the event should correspond thereto ;
 So jealous were they of authority.

And is it likely that these soldiers charg'd
 With such a matter of importance, slept ?
 Slept ! though expecting such a bold attempt ?
 When e'en the novelty of such a scene
 Could hardly fail to keep them all awake : 450.
 And was it likely all would sleep at once ?
 And sleep so sound as never to wake
 While the disciples roll'd away the stone,
 And took the body out, and bare it off ?

Thieves choose the darkest nights for their designs ;
 But now the moon was full, and brightly shone .
 Which made th' attempt to rob more dangerous.
 Can it be thought that those who came to steal,
 Suppose them safely got within the tomb,
 Should be so void of fear when enter'd there, 460.
 And act with such deliberation calm,
 As to divest the body of its clothes,
 (Although glu'd fast with myrrh and other gums,)
 And fold them up in order, laying down
 Each by itself : then marching off in peace, 465:
 Carry their prize in triumph, unpursu'd ?
 But grant these things all happen'd ; how could they
 Who own'd themselves asleep, pretend to tell
 With such exactness, how they came to pass ?
 Are men asleep allow'd as witness ? 470.
 How could they know who took the corpse away ?
 Or how pretend to say, It did not rise ?
 Or if 'twas stolen, and the robbers known,
 Why did they not pursue them when they wak'd,
 And bring the body back, the thieves expose, 475.



IV.] THE RESURRECTION. 127

crush Christianity in embryo ?
These absurdities were overlook'd ,
that notorious falsehood scandalous,
commonly reported through the land :
was perhaps believ'd : for things as gross 480
fully credited by many now.
such as give no credit to God's truth,
though fully prov'd by demonstration plain)
easily persuaded to believe
most improbable, palpable lies. 485
He who the Christian revelation hate,
saying that they can't believe it true,
in spite of difficulties they espy ;
commonly because their lives are bad ;
stubborn infidelity begins 490
in spite of vice, and ends in despair ;)
He will a thousand falsehoods most absurd,
greatest inconsistencies maintain,
grossest contradictions swallow down,
and are more credulous than other men, 495
though might be fully prov'd if need requir'd
and no greater proof can be produc'd,
to prove that Jesus did not rise again,
this vain lie by heathen soldiers spread,
propagated by the Priests and Pharisees, 500
employ'd them to support so vile a cause ;
I believe more firmly that he rose,
if this falsehood never had been fram'd.
If the smallest reason had appear'd
to doubt the resurrection of our King, 505

This would have been insisted on, and we
 Had never heard of such a vague report,
 So false, unlikely, vain, ridiculous.

But to return : the day our Savior rose
 He shew'd himself to Simon. Oh ! what grace !
 That he who thrice deny'd him at his death, 51
 Should be the first of all the chosen band
 To whom he shew'd himself alive again.
 Christ saw he needed comfort ; and he gave
 The greatest consolation he could wish ; 51
 Appear'd, and spake to him of things divine,
 And gave him tokens of his pard'ning love.

The two disciples walking on their way
 Towards Emmaus, sorrowful, convers'd
 Of all things which had happen'd in those days. 52
 As they together reason'd, and commun'd,
 Jesus himself drew near, and went with them :
 (Oh ! happy souls to have such company.)
 But him they knew not ; for 'twas his intent
 Their understandings to enlighten first ; 52
 That they might in the sacred pages trace,
 Those plain predictions, of his life, and death,
 His resurrection, and ascent to Heav'n ;
 In glory there to sit, which frequent are
 Throughout the psalms and holy prophets found ;
 Nor is the law of Moses destitute 53
 Of proofs, by types, and shadows of the same ;
 All which the Savior open'd to their view.

O what a won'rous sermon Jesus preach'd !
 Which made their hearts in glowing raptures burn.

IV.] THE RESURRECTION. 129

n just as he had finish'd, they drew nigh 536
 their journey's end, but he essay'd
 er to go, but they constrained him
 ater in with them ; for being fed
 heav'nly food, the doctrine of his lips, 540
 wish'd to entertain their unknown friend,
 profit more from his discourses sweet.
 Love of God receiv'd expands the heart.)
 new their earnestness, and with them went ;
 own with them at meat ; but when he took 545
 read, and blest'd, and brake, and gave to them,
 eyes were open'd, and they knew their Lord ;
 instantly he vanish'd from their sight.
 to Jerusalem they bent their course,
 rry tidings to their brethren there ; 550
 n they assembled found, in secret met,
 g with joy, the Lord is ris'n indeed,
 hath appear'd to Simon verily.
 wo disciples then in turn declar'd,
 they had seen, and heard him in the way ;
 how he was made known in breaking bread.
 us they spake, behold the Savior stood
 g them visibly at once confess'd ;
 thus address'd them, Peace be unto you.
 thing could equal their amaze and fear ; 560
 was with wonder, love with trembling mix'd,
 s event so sudden, new, and strange.
 was the first appearance he had made
 em collectively ; the manner such
 oft was calculated to surprise. 565

A spirit they supposed him to be,
 Because he enter'd when the door was shut ;
 And unperceived by their senses came :
 But soon he spake again and calm'd their minds ;
 Why are ye troubled ? Why do thoughts arise 5
 Within your trembling hearts ? 'Tis I myself.
 Behold my hands and feet, the marks they bear !
 Be satisfy'd ; come handle me ; and see ;
 A spirit hath not flesh and bones ; I have :
 As to your senses must be evident. 5
 When thus he spoke, he shew'd his hands and feet
 And while they yet believed not for joy,
 But were through fear and wonder quite amaz'd
 He spake yet more familiarly, and said,
 My children, have ye any meat at hand ? 5
 Some broiled fish and honeycomb they gave ;
 Which he receiving, ate it in their sight :
 Not that he needed food ; they needed faith.
 While he was eating he reminded them
 Of what he had convers'd with them before. 5
 These are the words (said he) I spake to you,
 That all the prophecies must be fulfill'd,
 Which Moses and the sacred Prophets wrote,
 And which the Psalms declare concerning me.
 Then he their understanding open'd so, 5
 That they might understand the scriptures plain.
 Thus it is written, thus it Christ behov'd
 To suffer, and to rise on the third day ;
 And that repentance and forgiveness both
 Should in his name be preach'd through all the wo

IV.] THE RESURRECTION. 131

first beginning at Jerusalem : 596

I ye are witneses of all these things.

Father hath sent me, and I send you :

whom by my authority you shall be cloth'd.

Then did he gently breathe on them, and said,
Receive the Holy Ghost, that gift divine. 601

Whose sins soever ye remit, they are
remitted unto them, they are releas'd ;

And whosoever ye retain, shall be
bound unto them, they shall be bound. 605

Behold, my Father's promise I will send !

The Holy Ghost, my messenger divine,

shall rest on you, with you for ever dwell ;

And fill your souls with wisdom, love, and pow'r ;
And wait for his coming in Jerusalem ; 610

And then to ev'ry nation preach my word.

As he said, he left them to that evening week,

That they at leisure might consider well,

Of things had past, what they had seen and heard ;

That they might recollect his words, and read 615

Scriptures, and the prophecies compare

With their accomplishments ; and be confirm'd

Of these essentials of the Christian scheme ;

That Jesus Christ the true Messiah is.

That once he dy'd for all, and rose again, 620

And that salvation comes through him alone.

Thus have I briefly trac'd the history

Of that good day on which our Savior rose,

By renown'd above all other days ;

When the sun of righteousness came forth, 625

To bless the world, and give the nations light.

Hail, Prince of Peace ! in spite of all thy foes
 Thou art alive, and livest ever more.
 And by thy rising from the grave fulfill'd
 The sacred oracles, which thus express'd 630
 Thy glorious resurrection from the dead ;
 Before my face Jehovah have I set,
 From him I never did nor can depart ;
 I never shall be removed ; he's my strength ;
 He always is my aid, at my right hand ; 635
 Therefore my heart is glad, my glory shouts
 With joyfulness, my flesh shall rest in hope ;
 Because thou wilt not leave my soul in hell,
 Nor let thine Holy One corruption see.
 The path of life, which leads to thine abode, 640
 My ravish'd eyes with great delight shall view :
 Fullness of joy is in thy presence known,
 At thy right hand are pleasures evermore.
 The resurrection of our Lord declar'd
 He was the Son of God with pow'r divine ; 645
 And shew'd that he was no imposter vile,
 But was the One of whom the Prophets wrote.
 It shew'd his labors, toils, and suff'rings o'er,
 And his humiliation at an end ;
 And that he had obtain'd a full discharge 650
 From all the mighty load that on him lay ;
 That he had gain'd the vict'ry over death ;
 Conquer'd the grave, and triumph'd over hell ;
 Open'd the road to everlasting life.
 For though through weakness he was crucify'd, 655



He liveth now by God's almighty pow'r ;
Though once he dy'd to sin, he lives to God.
And death shall never more dominion boast
O'er such a captive, now for ever free.

These grand events fulfill'd our Savior's words,
(As well as many ancient prophecies) 661

And as a prophet thus his character
Establish'd firmly ; for he often said,
The Son of man must be deliver'd up
To wicked hands ; him they shall crucify ; 665
But on the third day he shall rise again.

These sayings were not understood at first,
But fully justify'd by the event,
Were afterwards remember'd, and declar'd
By lawful witnesses, who heard them spoke, 570
But were afraid to ask their meaning then.

The prophet Jonah, swallow'd by the whale,
And by the same cast up on the third day,
A figure of Christ's resurrection stands ;
- And was the only sign he would vouchsafe 675
Unto that generation most perverse ;
Who did his noblest miracles reject,
- Imputing them to Satan's influence ;
Nor would the plainest prophecies believe ;
Yet clamor'd frequently for signs from heav'n ; 680
And were as constantly by him deny'd,
And to the prophet Jonah still refer'd.

Doubtless these things employ'd the serious thots
Of the disciples all the following week,
And were the constant theme of their discourse, 685

Until they saw their blessed Lord again.

But Thomas, being absent at the time
 When Jesus first appear'd, could not believe
 That he was truly risen from the dead,
 'Though all his brethren testify'd the same. 690
 He judg'd the thing impossible, and thought
 They by a spectre were impos'd upon :
 So pow'rfully his unbelief prevail'd,
 He would not credit them, and rashly said,
 Till in his hands the nail prints I shall see, 695
 Nor will I trust my sight alone, but must
 Have farther proof, and put my fingers in,
 And thrust my hand into his open'd side,
 I never will believe what you assert.

But when the second visit Jesus made 700
 To his apostles, Thomas was with them :
 Thus he salutes them, Peace be unto you.
 Then saith to Thomas, reach thy finger forth,
 Behold my hands, see where the nails went through ;
 Reach here thy hand, and thrust it in my side ; 705
 And be not faithless, but believing now.
 Great was the condescension of our Lord,
 In offering this disciple what he ask'd,
 To cure his unbelief ; he thus convinc'd,
 Immediately exclaim'd, my Lord, my God ! 710
 His stubborn unbelief confirms our faith ;
 For he believ'd not till he saw and felt,
 And therefore could no longer hesitate.
 Now hear the Savior's mild reproof to him,
 For not believing on good evidence ; 715



Thomas, thou hast believ'd, for^t thou hast view'd ;
Blessed are they who have a faith so strong,
That though they have not seen have yet believ'd.
This blessing may be ours, if we believe ;
For though we see him not, we may adore, 720
And love our Jesus now invisible.

Christ shew'd himself a little after this,
Upon the shore of the Tiberian sea,
Where sev'n of his apostles had agreed .
To go a fishing, but had no success 725
During the night, although they labor'd hard.
(How little we can gain when Christ helps not !)
But in the morning Jesus stood on shore,
(Though choosing to remain awhile unknown)
And hail'd them, children, have ye any meat ? 730
'They answer'd, no. Cast ye the net once more
Upon the ship's right side, and ye shall find.
At his command they cast the net again,
And a large draught of fishes caught at once.
An emblem of the multitudes of souls, 735
That soon were taken in the gospel net.
This wonder wrought, no longer left them room
To doubt who gave command. It is the Lord,
Said John to Peter ; which when Peter heard,
He did not wait to bring the ship to land ; 740
But cast himself into the sea to swim.

On shore another miracle appear'd
A fire of coals, and fish thereon, and bread,
Created there at once, awaited them.
Bring of the fish which ye have caught, said he : 745

This done, a plenteous meal was soon prepar'd.
 Christ gave the invitation, Come and dine.
 (O what a blessed dinner ! Christ was there !)
 None durst through doubt to ask him, who art thou ?
 All present knowing that it was the Lord. 750
 He came, and took the bread, and gave to them,
 And likewise fish. O happy guests indeed !
 No dainties crown'd their board, no costly wines
 Compos'd their bill of fare ; but plainest food
 Of fish and bread, and water from the spring, 755
 Was doubtless all they had to eat or drink :
 No fine utensils, no, nor table cloth,
 Had they ; nor servants waiting their commands :
 Without which many cannot take a meal.
 But they enjoy'd a portion better far, 760
 The loving presence of their risen Lord :
 He waited on them, and with them partook.
 This was the third time that he shew'd himself
 To his apostles after he arose.

When they had din'd, our Lord to Peter said,
 Dost thou, O Simon, love me more than these ? 766
 Peter was cur'd of all his rashness now,
 And therefore spake with decent modesty,
 Yea, Lord ; thou knowest that I love thee well.
 To which the Savior answer'd, feed my lambs.
 The question was repeated o'er again ; 771
 And the same answer was again return'd.
 To which the Lord reply'd, feed well my sheep.
 As Peter had deny'd his master thrice,
 Th' important question was the third time put. 774

Peter was griev'd at this, and thus appeal'd
 To him from whom no secrets can be hid :
 Lord, that knowest all things, knowest well,
 That still I love thee, whom my lips deny'd.
 Then feed my sheep ; said Jesus, love them too.
 This blest command he never did forget ; 781
 But fed them with words of knowledge found :
 And warn'd the elders, saying, feed God's flock :
 Taking the oversight not by constraint,
 But willingly, and of a ready mind ; 785
 For love, and not for filthy lucre's sake.
 Neither be lords over God's heritage ;
 But always be enamples to the flock :
 And when the heav'nly shepherd shall appear,
 Ye shall receive from him a glorious crown, 790
 Of blifs unfading ; giv'n with high applause ;
 And thus be honor'd by the Judge of all.
 Who would not strive to gain so great a boon ?
 Thus as St. Peter from his station fell,
 By thrice denying that he knew the man ; 795
 So was he reinstated in the same,
 By thrice to him professing ardent love.
 Jesus then warn'd him that he must expect
 Upon the cross to suffer martyrdom :
 And him commanded, saying, follow me. 800
 Peter obey'd, but turning round saw John ;
 And feeling eager curiosity
 To know the lot of him whom Jesus lov'd,
 Cry'd, Lord, what shall he do ? or what of him ?
 But Christ reply'd, 'tis no concern of thine ; 805

And if my pleasure be that he remain
 Until my coming; what is that to thee ?
 Follow thou me, and my commands attend ;
 'This only is thy business and concern.
 From this a saying went abroad among 810
 'The brethren, that John should not die at all.
 But Jesus said not this, but, if I will
 'That he should tarry till I come again,
 Pray what is that to thee ? follow thou me.

But now the time approach'd which Christ had set,
 To meet his followers in Galilee. 816
 Of his appointment there was notice giv'n,
 And all who chose assembled at the time.
 This meeting was upon a mountain held ;
 'Thither our blessed Lord in person came. 820
 'This was no doubt the time that Jesus was
 Of more than half a thousand brethren seen ;
 Who long remain'd as living witnesses,
 Of what with greatest joy at once they saw,
 'The Savior (who was crucify'd) alive. 825
 'They worshipp'd him as Lord with rev'rence there :
 Receiv'd his public blessing and commands.
 And O the sweetness of his gracious words !
 All pow'r in heav'n and earth is giv'n to me ;
 Go therefore teach all nations, and baptize 830
 Such as receive my gospel, in the name
 Of God the Father, Son, and Holy Ghost.
 Teach them the observations of all things,
 Which I at any time commanded you.
 My presence shall be with you evermore. 835

hat believes, and 'is baptiz'd, shall be
 in condemnation freed, and shall partake
 great salvation : such as me reject
 ft still remain condemn'd and sorely feel
 consequences of their unbelief. 840
 fe signs shall follow such as do believe,
 ions shall be ejected in my name,
 hose who follow me, and do my will ;
 h tongues of other nations shall they speak :
 y need not fear the serpent's fatal bite ; 845
 adly poisons they should chance to drink,
 arm shall happen to their health thereby :
 ar laying on of hands shall cure the sick.
 s shall they be preserved from hurt themselves :
 furnish'd with the means of doing good. 850
 more than this what human heart can wish ?
 s spake the Savior ; and his words convey'd
 uction, strength, and comfort to their hearts.
 ft some doubted, all at last believ'd.
 on after this our Lord appear'd to James, 855
 was first Bishop of Jerusalem ;
 for his virtuous life furnam'd the just :
 was the Savior's mother's filter's son ;
 er to Jude, Matthew the publican,
 Simon Zelotes the Canaanite. 860
 is probable our Lord appear'd to him,
 only that he might have special proof
 he was risen from the dead, which he
 h needed as the Bishop of the Jews ;
 o communicate some sage advice, 865

Respecting his behavior in that state.
 Perhaps some singular directions gave,
 Not needful for the rest to know ; or else
 Encourag'd him to bear his suff'rings well.

As *Jesu's* resurrection is the ground,
 On which the Christian faith must ever stand ;
 'Twas needful that it should be so confirm'd,
 As not to leave the shadow of a doubt
 In the disciples minds ; and this was done.
 He gave them all the evidence they wish'd ;
 More than ten times he shew'd himself alive
 By many proofs infallible, that so
 Their faith might on a sure foundation rest ;
 Not built on fables, but on well known facts.
 The Scriptures he explain'd, himself made known
 By breaking bread : he ate and drank with them
 Them he reminded of his former words :
 Freely convers'd with them at different times :
 Their understanding open'd, on them breath'd :
 Bless'd them, and gave them surest proof's of love
 Shew'd them his hands and feet ; invited them
 To handle him, and feel his flesh and bones ..
 That by the testimony of each sense,
 Beyond all possibility of fraud,
 Deception or mistake, it might be plain
 That it was he himself, rais'd from the dead.

Thus it is evident beyond dispute
 That *Jesus* rose, and triumph'd o'er the grave.
 Th' apostles had the means most certainly,
 They had the fairest opportunities



V.] THE RESURRECTION. 141

wing whether he was rais'd or not :
ould not be in this deceiv'd themselves,
m their character and chief design,
eir amazing progress and success
ngating true Christianity, 900
t the force of arms, or human help,
ching, and by miracles alone ;
eady perseverance to the end,
reproach and suff'rings manifold ;
nd'rous spread of Christ's religion then, 905
fite to Gentiles, and to Jews,
the prejudices of mankind,
existence to the present day ;
rcumstances altogether join
e they never did the world deceive ; 910
t Christ's resurrection is a fact,
ver was disprov'd, nor e'er can be :
he other hand is fully prov'd,
n testimony or divine
r be esteem'd sufficient proof ; 915
tis possible for us to know
y thing was done which we saw not ;
any we know with greatest certainty,
Jesus suffer'd death, and lives again :
nsequently, that Christianity 920
l the marks of truth we could desire:
o *God*, we have full evidence
s death and resurrection too ;
postles witness, so confirm'd
unblameable, and mighty signs ; 925

That not the least exception can be made
 To their report ; nor any cause be shewn
 Why we should disbelieve a fact so plain.
 It could not be their int'rest to deceive ;
 They never sought to gain the world's applause ; 9
 No earthly prospects ever led them on.
 Besides they all persisted to the end ;
 Although it cost their lives, they testify'd
 The death and resurrection of their Lord.
 These faithful servants never did forget 9
 To tell this glorious news where'er they went ;
 This as the great foundation stone they laid,
 For men to build their hopes of heav'n upon :
 And this by many miracles confirm'd ;
 And seal'd their testimony with their blood. 9
 For as they had the greatest certainty
 That what they publish'd was the real truth ;
 With boldness they proclaim'd it to mankind.
 They saw they heard, they handled, and could see
 That which we've heard and seen, and handled to
 That we to you declare, that ye might have 9
 That fellowship with us we have with God,
 The Father, and his Son, our Savior Christ.

Christianity exists ; and that is proof
 Sufficient that our Lord and Savior rose : 9
 Since had he not been rais'd, it must have fall'n ;
 And been entirely blasted in the bud :
 No witnesses had propagated it ;
 Nor such amazing numbers of its foes
 Been so convinc'd, as to befriend its cause. 9

quests never had extended wide,
 conquer'd Rome, the mistress of the world ;
 : by words of wisdom, force or pow'r ;
 the Spirit of the *Lord* of Hosts ;
 r its truth and heav'nly innocence. 960
 and it spread in these remoter realms,
 these latter times maintain'd its ground ;
 ne exactest scrutiny endur'd,
 d produc'd such glorious effects,
 been founded in deceit and lies. 965
 s prevail'd so in that very place
 in its falsehood might so easily
 een detected, if indeed 'twas false :
 erfaries wanted neither will,
 eans to have expos'd its fallacy ; 970
 twas their int'rest to destroy it thus
 ire they would had it been possible.
 resurrection of our glorious Lord,
 eneral resurrection of the dead,
 ings of such amazing consequence, 975
 h importance in the Christian scheme,
 ll is lost, if they should be o'erthrown.
 as blessed Paul the matter doth express ;
 declar'd the Gospel unto you,
 also ye receiv'd, in which ye stand ; 980
 ich ye shall be sav'd, if ye retain
 eep in mem'ry what I preach'd to you ;
 ye have believ'd to none effect.
 ;, I deliver'd what I did receive,
 Christ our Savior for our sins did die, 985

According as the Scriptures had foretold ;
 Was bury'd, and the third day rose again.
 As types and prophecies had long declar'd.
 He was of Cephas seen, then of the twelve :
 Then of above five hundred men at once : 95
 Of whom the greater part till now remain,
 Though some are fall'n asleep in Jesu's arms :
 Enough are still alive to prove him rais'd.

And after that he shew'd himself to James :
 And then once more to all his chosen train, 95
 Whom he ordain'd his special witnesses.
 And last of all he was by me beheld :
 Though I appear as out of season born :
 For I of the apostles am the least,
 And am not worthy even of the name, 100
 Because I was a persecutor bold :
 The church of God I hated, wasted it,
 Often compell'd its members to blaspheme :
 Yet I obtained mercy by his grace,
 Because in ignorance and unbelief 105
 I did whate'er I did against the Lord.
 But by his grace I am what now I am :
 His grace was not in vain on me bestow'd :
 I labour'd more abundantly than all,
 Yet all the work was wrought by grace alone. 110
 But whether I or they, so did we preach,
 That *Jesus* dy'd, and rose, so ye believ'd.

Now if a risen Christ be preach'd to you,
 How say some that the dead shall never rise ?
 If there's no resurrection of the dead, 115

Then 'tis self evident Christ is not ris'n ;
 If he's not ris'n, then is our preaching vain,
 Your faith is also vain, of consequence :
 Yea we are found false witnesses of God,
 Because we testify'd he rais'd up Christ. 1020
 Whom he rais'd not except the dead are rais'd.
 For I repeat, That if the dead rise not,
 Then is not Jesus risen from the dead ;
 Since Christ was truly dead, and if so still,
 Your faith is vain, yet are ye in your sins : 1025
 And they are perish'd who in Christ have slept ;
 For they have trusted falsehood, fables, fraud.
 For if our hopes in Christ prove false at death,
 Of all men we most miserable are ;
 Because we've hop'd for the most glorious things,
 And have the greatest sufferings endur'd, 1030
 In expectation of a better life.

But now is Jesus risen from the dead,
 And hath become the first born from the grave :
 For since by man came death, by man also 1035
 The resurrection of the dead is come :
 For as in Adam all his children die,
 E'en so in Christ shall all be made alive.
 But ev'ry man must in his order rise ;
 Christ must in all things have preeminence : 1040
 Is therefore call'd, the First Fruits ; he rose first
 To die no more ; he first ascended up,
 And enter'd heav'n's eternal gates ; which then
 Were first unfolded to the human race ;
 He as our great fore-runner enter'd in, 1045

And took possession of his royal seat.
 But at his coming, all his saints shall share
 His resurrection, kingdom, crown and throne.
 Then shall he rule till ev'ry foe submits,
 And death of ev'ry kind shall be destroy'd. 1050

But if the resurrection be not true,
 Why do we stand in jeopardy each hour?
 We must be fools, or madmen, to expose
 Ourselves to constant suff'rings, and to death;
 Without the prospect of a sure reward: 1055
 For I protest to you I daily die.

Why should I fight with beasts at Ephesus,
 Pray what advantage will accrue therefrom,
 Except the dead arise? Let's eat and drink,
 To morrow we shall die, and be no more 1060

But O, my brethren, be not ye deceiv'd,
 Evil communications will corrupt
 Good manners; but awake, awake
 To righteousness of life, and sin no more:
 For some concerning truth have greatly err'd, 1065
 Of faith and of good conscience shipwreck made.

The resurrection they deny, or say
 That it is past already, and o'erthrow
 The faith of some unstable wav'ring souls.
 But God's foundation standeth firm and sure; 1070
 He knoweth who are his, and them he seals.
 And let all those who love the name of Christ,
 Depart from all iniquity and sin:
 In faith and practice both, and thus approve
 Themselves, indeed, as children of the light. 1075



Remember Jesus Christ, of David's seed,
Was raised from the dead, as I have preach'd.
Thus Paul declares ; and all th' apostles join
To testify the same ; nor should it be
Omitted now, since many Antichrists 1080

Now rise, and contradict th' important fact ;
And seek to overturn the gospel plan ;
Wresting the Scriptures, and destruction bring
Upon themselves, whose judgment ling'reth not.

But let Christ's ministers unite to preach 1085

A Savior born, who liv'd, and dy'd and rose,
Ascended, intercedes, shall come again,
For purposes most awful, glorious, grand.

(Of which hereafter I propose to write
If God permit, if not his will be done.) 1090

As he arose, so shall he raise the dead,
'The just, and unjust, all that sleep in death,
Shall hear his voice, and from their graves come forth ;
'The just shall wake to life, th' unjust to shame ;
Each in their season ; some shall come with him,
Be rais'd in glory, reign with him on earth : 1096
The other dead shall not be rais'd again,
Until the thousand years are finished.

O that we may the pow'r of Jesus know,
In raising up our souls from sin and death, 1100

To the blest life of holiness complete :
That when he comes to earth a second time,
Our bodies may be rais'd, and we have part
In the first resurrection ; then we shall

From the dread second death be ever free ; 1105

After his bloody fight, and vict'ry gain'd ;
 To give his foes an opportunity
 To rally all their force, and try their pow'r,
 Dispute his passage back to Heav'n, or take,
 By force of arms, the spoils which he had won
 Disrobe him of his laurels, bind again
 The pris'ners he had freed, and him defeat.
 The season being past, he now prepares
 To re-ascend his native Heav'n, and give
 Fresh tokens of his boundless love to man.

One visit more the dear Redeemer made
 To his apostles in Jerusalem ;
 Not to convince them he was ris'n, for they
 Were fully satisfy'd respecting that,
 But to encourage, strengthen, and direct,
 And thus prepare them for the arduous work
 In which they shortly were to be engag'd ;
 To speak those things of greatest consequence,
 Pertaining to the kingdom of their God.
 Then he repeated what he told them first,
 That 'twas his pleasure they should tarry there
 Till they should be endu'd with heav'nly pow'r
 Assuring them not many days should pass
 Ere they, baptized with the Holy Ghost,
 Should be prepar'd the Gospel to proclaim.

Then they demanded, Lord, wilt thou restore
 The promis'd kingdom unto Israel now ?
 To which he answer'd, That concerns you not ;
 The times and seasons hath the Father plac'd
 In his own pow'r, beyond all human reach ;

you that knowledge therefore is not giv'n.
 t when the Holy Ghost on you shall come,
 he Father's promise which you heard of me)
 en wisdom, pow'r, and love, you shall receive
 ad shall be fully qualify'd to go 90
 chosen witnesses of me your Lord,
 oughout Judea's and Samaria's land,
 nd to the utmost bounds of earth itself ;
 s well as in Jerusalem to preach.

Now was the time that Jesus must ascend 95
 o his triumphant throne, in Heav'n above.
 le chose that his disciples should behold
 his most transporting sight, for reasons plain ;
 hat they in vain should not expect or wait
 or his returning visits here below : 100
 hough they had known him in the flesh so long,
 et from that time they knew him so no more.
 le chose that some who saw him on the cross,
 a his estate of shame and deep disgrace,
 nd had beheld him afterwards alive, 105
 ould witness his ascension up on high.

The Mount of Olives was the chosen place
 Where last his sacred feet should touch the ground ;
 nd on this very Mount his feet shall stand,
 s Zechariah plainly hath foretold, 110
 When he shall come with all his train of saints :
 'thither he led their way, they follow'd on.
 'hus when the Lord would take Elias up,
 'lisa went with him, until he saw
 'he flaming chariot, and its fiery horses ; 115

Angelic guards, that in those forms appear'd.
 To take the Prophet from the world of men,
 To brighter realms, the regions of delight.
 Elisha saw the awful parting scene,
 His master taken from his head away, 121
 And cry'd, my Father, O my Father dear ;
 The great defence of Israel's land is gone ;
 Her chariots and her horsemen mount aloft.
 Then taking up his master's mantle, smote
 Fam'd Jordan's waters, which divided were, 122
 When he invoc'd the great Elijah's God,
 But who can paint the beauty of that day
 When Christ the Savior left the world, to go
 To his blest Father's bosom ; whence he came
 To live on earth, to die, to rise, ascend, 123
 To make atonement for the human race ?
 For though on earth the sacrifice was made,
 The incense must be offer'd in the Heav'n's.
 The law of Moses pointed unto this ;
 The bodies of those beasts whose blood was shed
 To make atonement for the people's sins, 124
 Were burnt with fire, without the camp ; their blood
 Was brought by the high priest within the veil.
 Thus Jesus shed his blood, and suffer'd death
 Without the gate, upon Mount Calvary ; 125
 To sanctify, and cleanse us from all sin :
 But as the great high priest he must arise,
 And re-ascend to Heav'n, and there present
 His off'ring pure before the throne of God,
 Within the veil, the holiest place of all ; 126

Where none besides could enter, till his death,
And re-ascension, open'd wide the way,
A new and living way to God above,
A consecrated way through his torn flesh.

Now at the Mount of Olives they arriv'd ; 150
That sacred Mount that had so frequently
Been visited by Jesus in his life ;

Was his last stage on earth, and shall remain
To be his footstool when he comes in clouds,
In that great day his feet thereon shall stand ; 155
Then shall it cleave asunder, and remove
Half to the north, and half towards the south,
And leave a valley deep and large between.

No doubt can then remain when Jesus comes,
Because these certain tokens will take place : 160
For what Jehovah saith shall be fulfill'd.

Attend with joy, and wonder, now behold
The blessed Jesus lifts his lovely hands,
To bless his dear disciples, who surpriz'd.
Soon saw the separation long foretold ; 165
Jesus was parted from them, and went up ;
Majestic he ascended, they beheld
Till a bright cloud receiv'd him from their sight.

Thus parted from them, up to Heav'n he went,
And thus in clouds he shall to earth return. 170
They fill'd with wonder, mix'd with rapt'rous love,
Stood gazing, following Jesus with their eyes,
As he soar'd upward, and from earth withdrew.
As thus in admiration lost they stood,

They saw at length two men in white array, 175

Two holy angels from the realms of light,
 Who near them stood, and sweetly them address,
 In words like these, Ye men of Galilee,
 Why stand ye gazing upwards into Heav'n,
 As though ye never should behold him more ? 180
 For this same Jesus, who is taken up
 From you to Heav'n, shall surely come again,
 In the same manner as ye see him go,
 Thron'd on a cloud from Heav'n he shall descend ;
 Array'd in glory, he'll in person come, 185
 He'll visibly appear in the same form,
 With the same body, mark'd with the same wounds.
 But O with what supreme authority
 He'll come invested ! Glorious heav'nly hosts
 Shall then attend him, as on him they wait 190
 To grace his triumph to the upper skies.
 Doubt not, for you shall surely see him come.
 No promise can be plain if this is not.

Now when the chosen train had seen their Lord
 In this triumphant manner leave the globe, 195
 And heard these words which promis'd his return,
 They bow'd their knees, and paid him homage there.
 Then with great joy they backward bent their course,
 And to Jerusalem they all repair'd,
 And close abiding in an upper room, 200
 In pray'r and supplication they remain'd,
 Waiting that most important grand event,
 The coming of the Holy Ghost with pow'r ;
 Which was the blessing Jesus promis'd them,
 If he succeeded in his grand design, 205



Of ent'ring Heav'n, and interceding there,
And of obtaining gifts for rebel men,
A proof of reconciliation made ;
And God's acceptance of his off'ring pure,
Thus when of old the consecrated priest, 210
Within the veil before the mercy seat,
Carry'd with awe the reconciling blood,
To make atonement for the people's sins,
And sacred incense sweet, with burning coals,
To cause a rich perfume before the Lord ; 215
The congregation round the awful place,
At humble distance pray'd, with holy fear ;
None dar'd to enter, nor so much as look,
Whether or not their priest acceptance gain'd,
But waited, trembling, hoping, in suspense ; 220
For 'twas an awful thing to enter there,
And none might hazard it on pain of death,
Except the priest, and he but once a year.
He must be clean, in holy garments clad ;
With blood and incense, and the sacred fire 225
He must be well prepar'd, and then alone
The hollow'd place must enter, where unseen
By all but God, he must the incense burn.
Sev'n times before and on the mercy seat,
With greatest reverence must he sprinkle blood : 230
There make atonement, and there intercede.
But when the sign of God's acceptance shone
Upon his breast-plate, then he leap'd for joy ;
The people heard without the golden bells,
And by that certain token knew he liv'd, 235

And that he was accepted as their priest,
 And they in him ; at which they loud rejoic'd.
 Still as he mov'd, the well-known sound they heard,
 Their joy continued, till at length he came,
 To them and they beheld his honor'd face, 240
 So Jesus gave as evident a sign,
 By which his friends might know when he had gain'd.
 Those things which he departed to procure.
 And till such time as he this token sent,
 He charg'd them in Jerusalem to stay ; 245
 Nor once attempt his Gospel to proclaim,
 Until they knew from him the wish'd success.
 Here then we'll leave them for a while, and trace
 The glorious Savior in his journey home ;
 And while they supplicate with constant pray'r, 250
 My muse advent'rous, aided by my God,
 Shall follow Jesus, mark his shining way,
 Nor once descend to earth, until she brings.
 Some glorious tidings of her Lord's arrival
 At heav'n's high court, and of his ent'rance there.
 Nay she's determin'd not to be deny'd 256
 To look within the vail, there will she stay,
 And see the wonders wrought before the throne !
 For so important is the present scene,
 And all mankind so interested are, 260
 That all must perish, if the Savior fails.
 T' accomplish his high errand to the skies.
 Therefore attend, ye mortals, to my song.
 Now had the Savior journey'd on his way
 Slow, as in solemn pomp, for at his feet, 265

Ten thousand millions and ten thousand more
 Of heavenly guards attended him along ;
 Besides he led in chains his captive foes,
 To grace his triumph, and proclaim his pow'r:
 Though fore against their will, he dragg'd their hosts
 And leaders to the portals of the sky ; . 271
 For of them openly he made a shew,
 Triumphant over them in that great day,
 Before the countless millions of his friends.
 Nor must I here forget his pris'ners freed : . 275
 For then he led captivity captive,
 The trophies of his glorious vict'ries brought
 From ev'ry place, where he had conqu'ring past :
 From earth, from Hades, grave, and darkest shades.
 O what a triumph had our Lord and King ! 280
 Compar'd to which the triumphs of the great,
 Heroes, monarchs, of Persia, Greece, or Rome,
 Are trifles mean, unworthy of a name !
 How angels chaunt the solemn joyful lay !
 Pause here a moment, join the heav'nly song. 285
 O clap your hands, ye people : . shout to God ;
 Sing with a loud triumphant voice to him :
 For he, the Lord most high, is terrible :
 He's the great Monarch over all the earth.
 God is gone up to heav'n, with shouts and songs,
 Jehovah, with the trumpet's joyful sound ! 291
 But who is this Jehovah ? 'Tis the Lord,
 The Savior Jesus and is none but he ;
 For the eternal Father never mov'd
 His court from Heav'n above, nor chang'd his place ; :

But sent his Son, his minister of love, 296.
To dwell on earth a while, then rise to Heav'n.

O then sing praises to our Savior God ;
Sing praises, praises to our conqu'ring king ;
Sing praises, God is king, and Lord of all ; 300.
With understanding sound his praises high.

Now had the conqu'ring Hero journey'd on :
Through diff'rent systems, far remote from view,
And though his march to angels slow appear'd,
(Ev'n as a grand procession does to men) 305.
'Twas swifter far than morning beams of light ;
Through shining realms, and starry plains he past,
Nor halted on his way till he arriv'd
Before the glorious city's pearly gates,
'The tabernacle of th' eternal King, 310.
God's city, new-Jerusalem, above.

Distant from earth ten million million miles.
Yet thought it can travel this amazing length
In one small moment ; Jesus was not long ;
Since news return'd from thence in ten days time,
By Heav'n's express that he had safe arriv'd, 316.
And had perform'd his glorious enterprize !
There halted Jesus with his num'rous train,
And now in form demanded entrance in.

Lift up your heads, eternal gates, unfold, 320.
Ye everlasting doors be open'd wide,
'To give the King of Glory entrance here.
Who is the King of Glory ? Who can claim
Admittance here ? What son of Adam's race,
That can engage his heart so to approach 325.



holy walls, and urge his way to God?
Strong and mighty, comes to dwell
In his imperial palace for a time,
For atonement and to intercede
For rebellious sons of men below : 330
He hath fought, and overcome the hosts
Of earth and hell, combin'd in dread array ;
The trophies of his vict'ries here !
The spoils that he hath taken on the field.
The Mighty One, in battle claims his crown : 335
The same the Lord and King of Glory is.
The King of Glory so renown'd ?
The Lord of heav'nly hosts is he ;
The Father's only Son and Heir,
In all pow'r in heav'n and earth is giv'n ; 340
The brightness of his Father's glory pure,
The beautiful expression of his form,
The fullness in perfection dwells.
These regions bright, his native home,
He had in clay in yonder world sojourn'd ; 345
He had endur'd hum'rous woes and ills for men.
When was his count'nance griev'd and sad !
When were his eyes in tears suffus'd !
When he suffer'd death, his soul was made
A ransom for the sins of human race ; 350
Although he seem'd to fall in battle sore,
Although he conquer'd, soon he rose again ;
He returns to fill his royal seat.
The eternal gates were open'd wide,
The hosts of glory enter'd ; but his hosts 355

Remain'd a while without, as seem'd most fit,
For the Redeemer had a work to do
In Heav'n, ere man could ever enter there ;
And hence 'twas necessary he should leave
The earth, that seats in bliss he might prepare, 36
For those who love, obey, and follow him.
A work remain'd which he must do alone,
For he alone was equal to the task,
To enter and to approach the face of God,
And make full reconciliation there,
For all the sins and failings of mankind ;
And thus remove obstructions from the way
That leads from earth to Heav'n, and to obtain
That Heav'n's eternal gates, now open'd wide,
Should readily admit the righteous in, 37
And that the Holy Spirit might be sent
To dwell with men, to sanctify their souls ;
And thus prepare them for this greatest boon
To dwell with God in regions of delight.

Far in the centre of this city stands 38
Upon a lofty mount, the throne of God,
Begirt with uncreated light around,
Which none of all the bright seraphic host
Might dare to look upon, far less approach ;
Which to prevent, a veil that dark appears
Seems like a curtain drawn around ; though for
Of unapproachable and glorious light.
Thither the Savior, beauteous to behold,
In glory march'd majestic, with intent
Before the burning throne to offer up.



sense sweet, and to present his blood ;
like atonement for the sins of all :
er up his intercessions there,
safe till he the blessing should obtain
only Ghost, with all its heav'nly gifts, 390
he had promis'd to his chosen ones.
All I pause a little and describe
appearance of my Lord and Savior then ?
me, O divine and sacred Dove !
arion in his costly, priestly robes, 395
such a figure when within the veil
er'd on the great atonement's day.
those things were figures, we'll attend
in description, for their patterns giv'n
d himself were never giv'n in vain. 400
est plate, ephod, robe, and broider'd coat,
itre, and the girdle, pointed out
uments of salvation Jesus wore,
he before the Father's throne appear'd.
ld, blue, purple, scarlet, linen fine, 405
n precious, costly royal robes,
our great high priest and king to wear ;
dy'd in blood, which he had shed for us.
recious stones were in the ephod plac'd,
ich the names of Jacob's sons were grav'd,
each shoulder, worn by Aaron shew'd 411
esus on the shoulders of his pow'r
all the names of those for whom he dy'd.
sten'd by a girdle of the same,
a'd truth and faithfulness in him, 415

Who hath engag'd to intercede for us.
 But, O the breast-plate, curious to behold,
 Of the same rich materials made ; four square,
 A span in length and breadth : there set in gold
 Twelve stones, all diff'rent, yet all precious ston
 On each a name indelibly engrav'd,
 Were glorious to behold, and plainly shew'd
 That Jesus bears our names upon his heart ;
 And lov'd us with an everlasting love ;
 Or never would he bore our load of sins,
 Dear Reader yours and mine ! O think of this !

The ephod and the breast-plate firmly join'd,
 Shew pow'r and love combin'd our souls to save.
 The Urim and the Thummim here were plac'd,
 Light and perfections dwell on Jesus heart ;
 And when he did approach the sacred seat
 Whereon Jehovah in full glory shone,
 Our names were cover'd with the heav'nly light.
 The ephod's robe of blue, upon its hem
 Hung golden bells, and pomegranates around,
 The sweet and charming sound of golden bells
 Seems tidings of great joy, good news to men,
 Good-will, peace, pardon, wisdom, love, and po
 Jesus the Savior dy'd, rose, lives for us.

The pomegranates are fruits, with homely rit
 But full of color'd juice, and num'rous seeds ;
 So all the Saints are Jesu's precious fruits,
 Though not to be desir'd by worldly eyes,
 They are enrich'd with grace, and now contain
 The seeds of glory and eternal life.

It comes the mitre and the glorious crown,
 Out of which a plate of gold contain'd
 Gifts to the Lord, thereon engrav'd ;
 Each us no unholiness can come
 : Jehovah's face, whose purer eyes 450
 Light and evil cannot bear.
 Christ was holy, harmless, undefil'd,
 Separate from sinners, free from sin,
 Sin had he, in him was no defect,
 True was his life, and perfect was his heart ; 455
 He kept the law, in which he did delight,
 Magnify'd, and made it honorable.
 He wore with a garment cloth'd down to the foot,
 Girded with a golden girdle round,
 As great high priest appear'd ; on him was pour'd
 Holy ointment, consecrating oil. 461
 He held the sacred spices in his hand,
 To make a sweet perfume before the throne.
 He look'd like a lamb that had been newly slain,
 His scars and wounds shew'd fresh, his blood he held
 In a clean vessel as an off'ring pure. 469
 Before us he prepar'd, and habited, went on,
 Ascending to the vast abyss of light,
 As the true eagle soars towards the sun,
 He fears its radiant beams ; so he beheld 473
 A fearful sight with rapture, which to us
 Would cause an instant death ; for this was shewn
 Under the law, for none but the high priest
 In that view the holiest place on pain of death :
 He saw that none could see God's face and live, 475

Except the Lord, our great high priest above.
 For all those things appointed by the law,
 Were types, and patterns of the heav'nly things.

Before the throne a sacred altar stands,
 Whereon the holy fire for ever burns ; 480
 This altar saw Isaiah in a trance ;
 And this saw John in visions of the Lord.
 The fire was order'd never to go out
 Upon the altar which was made below,
 To represent th' eternal fire of Heav'n. 485
 Another altar made for incense stood
 Without the veil, before the mercy seat,
 On which, each morning, incense must be burnt ;
 Such were the figures of the heav'nly things,
 Then sure the heav'nly things themselves remain,
 Perpetual, useful, and substantial too. 490

There is a real City, such an one
 As mortal eyes saw never, God dwells there,
 But not confin'd, he's still in ev'ry place :
 But there his glory always is display'd. 495
 Upon a topless throne th' Almighty reigns,
 Dwelling in light, and splendor uncreate.
 But to describe the glories of his court,
 No tongue or pen is able : far less mine,
 Unus'd to sing in these exalted strains : 500
 But if I fail, 'tis in a glorious cause ;
 And some bright genius may hereafter rise,
 An heav'nly poet born ; of virtuous soul ;
 Whose heart, fill'd with the purest flame of love,
 His words with lofty elegance may rise 505

Superior far in common to my thoughts
 When most exalted ; for I must confess,
 That though my subject be sublimer far
 Than ever poet wrote, or sang before,
 Too much I want the glowing colors here ; 510
 My fancy dies in the full blaze of day.

Where is the painter that can paint the sun,
 In the full blaze of noon ? or draw the sound
 Of sweetest music, on a canvas coarse ?
 So must I sink beneath my subject vast. 115

But if I can persuade one soul to love
 The Savior, whose amazing works I sing,
 Or raise one cold and drooping heart to heav'n,
 Or even warm my heart with heav'nly fire,
 And form connection with the hosts above, 520
 I shall not think my labors wholly lost.

Behold the Savior now approach the flame,
 Which on the heav'nly altar ever burns,
 The golden censer takes in hand, and fills
 With living coals, that bright forever glow. 525

The holy fragrant incense laid thereon,
 (Sweeter perfume than all Arabia yields)
 Sent up a cloud of smoke, before the seat
 Of the Eternal ; now the Savior's hid,
 Enter'd where human person never stood. 530
 No, nor angelic eye itself beheld.

All Heav'n was now attention ; silence reign'd,
 An awful silence ; angels wond'ring stood,
 At humble distance, nor did they presume
 T' approach the sacred place, or dare to look 535

Within the vail to view the wonders there,
 The great transactions of th' important hour.
 And shall my muse, more vent'rous in her flight,
 Approach the blaze of uncreated day,
 And tell what pass'd in that abyfs profound, 540
 Between th' eternal Father, and the man
 Of his right hand, the darling Son of God,
 And Son of Man, in whom both natures meet ?
 O 'twas a period big with grand events ;
 For had he fail'd—but stop, it could not be ; 545
 His person was so holy, and his life
 So pure, and his obedience so complete,
 His death so precious, and his sacrifice
 So efficacious, and his incense sweet,
 His precious, cleansing, all-atoning blood, 550
 His wounds so lately open'd, all appear'd ;
 His garments clean, while on his sacred head
 The holy oil pour'd forth, ran trickling down ;
 And all the blessings which he came to ask,
 Were such as God delighted to bestow ; 555
 These things all promis'd, and insur'd success.
 Sev'n times before the Holy One he bow'd ;
 And sprinkled his own blood before the throne
 Sev'n times ; for so the figures plainly teach.
 Meantime the spicy odour smok'd around, 560
 And thus his intercession he began.
 O Father, look on me ; behold I come
 In character of advocate for man ;
 On his behalf I did to earth descend,
 For him I condescended to be born ; 565

There did I labor, suffer, do thy will,
 As thou appointed me, ere time began.
 For man I yielded up my soul to death ;
 And gave my life a willing sacrifice.
 I foil'd my foes in battle, and pursu'd 570
 My greatest enemies to their retreat,
 And dragg'd them to the light, and have releas'd
 Their pris'ners held in bondage by their chains.
 I've left my chosen train on earth below
 In expectation of the sacred sign, 575
 By me appointed as the token sure,
 By which they might have certain evidence
 That I still live, and am arriv'd safe
 At my great Father's seat, and have obtain'd
 Those blessings, that I promis'd faithfully 580
 I would bestow on them. Behold I come ;
 Here is my blood, the reconciling blood ;
 Behold my wounds, the certain proofs of death !
 O smell the rich perfumes my incense yields !
 Behold the names of all my chosen ones, 585
 As heads and chiefs of all the ransom'd race :
 Accept my sacrifice which I present,
 My blood which I have freely shed for all.
 And for my sake accept the race of men : 589
 Tho' vile and black, my blood can wash them white,
 Make them appear as new fall'n mountain snow.
 Look on them all through me, and ever grant,
 The penitent may pardon find ; and those
 Who put their trust in me, may be reliev'd.
 Grant from henceforth the heav'nly gates may stand

For ever open'd wide, to entertain, 596
 The righteous nation, who the truth obey.
 Give me a seat upon thy throne awhile,
 Till I return to earth, to shew my pow'r
 To crush my foes, and make the world submit : 600
 There would I once exalted be, and reign,
 And have my saints and martyrs with me share.
 Commit the government into my hands,
 Till I have banish'd treason from thy realm,
 And made each knee to bend before thy feet ; 605
 And ev'ry tongue to swear allegiance due,
 To thee, the rightful Lord of heav'n and earth,
 These my petitions, grant, O Father; dear,
 And as a proof, vouchsafe to answer me ;
 And send thy Holy Spirit down to earth ; 610
 Let not his promis'd presence long delay.
 Thus spake the Son before the mercy seat.
 Nor did he speak in vain, for soon he heard
 The Father's lovely voice, addressing him.
 My Son, the image of my person, fair, 615
 Only begotten Son, my heart's delight,
 For thou art he, by whom I made all things ;
 The ages constituted, and the wide
 Creation form'd ; things seen and these unseen
 By thee were made, all fashion'd by thine hand ;
 And thou upholdest all things by thy pow'r.
 I am thy Father, thou my Son most high,
 By angels thou shalt worshipp'd be, by men
 Ador'd, for such is my decree giv'n forth.
 Thy throne, O God, for evermore shall stand, 625

Ages of ages shall thy kingdom last.
Thy sceptre just and strong is righteousness ;
For righteousness and truth are thy delight ;
And all iniquity thy soul doth hate .
God, thine own God, hath therefore honor'd thee,
And with the oil of joy and gladness crown'd 631
Thy sacred head, exceedingly above
Thy brethren of the human race, thine heirs.
Thou well art worthy to be King and Lord,
For thou didst earth's foundations lay at first, 635
The heav'ns themselves are all thy handy work.
Though they shall perish, thou shalt still remain,
Though like a garment they all shall wax old,
And as a vesture shalt thou them fold up,
And they shall change, and be again renew'd ; 640
But thou, the same, past, present, and to come,
Dost never change, thy years shall never fail.
Full well hast thou perform'd my will on earth,
Thy arduous work, I saw, and I approv'd,
I will reward thy labors with a crown ; 645
Thou by thy death eternal honors gain'd.
My dear delight, I'm satisfy'd in thee,
My chosen One, my soul approves thee well :
All thy desires I grant, and what thou wilt,
Ask, and I will bestow ; be ev'ry thing 650
According to thy utmost mind and wish.
Since a sin off'ring thou thy soul hast made,
Thou shalt behold thy seed, thy days prolong,
Thy Father's pleasure in thy hands shall speed.
So large a conquest shall thy gospel make, 655

That thou shalt be completely satisfy'd ;
 And seeing the full travail of thy soul ;
 Shalt have no reason to repent thy pain.
 All things are subject now to thy control,
 (Except the God who gave all things to thee,) 660
 Do as it pleases thee in all respects.
 Ask me, and I the nations of the earth
 Will give thee, as thine own inheritance ;
 'The heathen lands shall thy possession be ;
 'Thou with thy sceptre and thy rod shalt rule, 665
 'Till ev'ry nation shall to thee submit.
 Resume thy royal seat at my right hand ;
 Sit down with me upon my glorious throne
 'Till I shall make thy foes to thee bow down.
 Dwell here in heav'n till those important times, 670
 The ages of the restitution come :
 'Then thou shalt go to earth to do great things ;
 To vindicate thine honor, and subdue
 The people under thee, to reign o'er all.
 Then shall the number of thy subjects born, 675
 Be like the num'rous drops of morning dew :
 In the mean time, send down the Holy Ghost,
 To bless thy chosen ones ; they shall proclaim
 Thy triumph through the world, and multitudes
 Shall own thee as their Lord, and thee obey. 680
 Such as adhere to thee thou may'st exalt,
 As kings and priests on thrones, when thou shalt rule
 From sea to sea, and through the earth display
 The wonders of thy justice, pow'r, and love.
 In the mean time thou art a priest to me, 685



the order of Melchisedec :
redeem'd thou hadst none, nor shalt
glorious priesthood e'er succession know.
: off'ring pure, acceptable to me,
gain'd for thee this favor in mine eyes, 692
my priest forever ; pray'rs I'll hear,
:r'd in thy name ; praise I'll accept :
as and off'rings, if through thee they come,
be receiv'd, and find a welcome here.
Spoke th' eternal Father, and shone forth, 695
all his glory, on the Son belov'd,
on obedient rose, and took his place
at the right hand ; when lo a path appear'd,
quite open'd to the throne of God ;
the veil was cleft and Jesus shew'd his face. 700
The angels rejoic'd at this amazing sight !
The trumpet sounded loud, and hail'd the Son,
on his throne exalted high.
By his permission giv'n to all the train
of saints who came with Jesus, to come in, 705
led by the bright angelic hosts :
they had their seats in bliss to them assign'd ;
they saw their Savior, and with joy ador'd
the great fore-runner ; who had led their feet
to these celestial realms of joy and peace. 710
The pris'ners whom the Savior freed from chains,
were admitted to a place of rest.
The numerous host from tribulation came,
whose robes once foul, were cleans'd in Jesu's blood.
The palms of vict'ry were bestow'd on them, 715

They were the Savior's trophies, and appear'd
 Proofs of his conquests over death and hell.
 As for the heads of the rebellious crew
 That Jesus led in chains, to shew his pow'r,
 They for the present were releas'd, to rove 720
 Through air and earth, as formerly, to tempt
 The sons of men, until the Savior comes
 To bind their prince, and chain him in the deep ;
 And they with him ; then shall temptations cease
 A thousand years ; while Jesus reigns on earth. 725.

I cannot stay to sing their swift descent,
 Through different spheres, till to the earth they came,
 Nor how their hellish joy exulted loud,
 At being suffer'd still to rang at large,
 Bent full on mischief, hating God and man, 730
 Like roaring lions, seeking for their prey ;
 Employ'd to ruin man, if possible.
 These things I cannot sing at large, but haste
 To join the heav'nly choirs, in praising him
 Now seated on a throne of dazzling light. 735
 This one song ended, I must quit this place,
 And to the earth descend with joyful news.

Now were the heav'nly hosts all summon'd round,
 To pay their adorations to their King ;
 For now he was exalted far above 740
 All principalities, dominions, pow'rs ;
 And all things were subjected to his sway.
 Angels and faints all join'd to praise his name ;
 They sang his low descent, from Heav'n to earth,
 How he was born, and how he liv'd obscure ; 745

At length how he was crucify'd to death.
 They sang his vict'ry over death and hell,
 His resurrection from the darksome tomb :
 These glorious acts they sung, but O, how loud
 The chorus rose, when once they introduc'd 750
 The grand ascension song, which thus began :
 Thou hast ascended, art enthron'd on high ;
 Hast captive led captivity, and hast
 Received gifts for men, rebellious men,
 That God the Lord might dwell with them below.
 He that descended to the lowest deeps, 759
 To raise his ransom'd pris'ners from despair ;
 Is now ascended to the highest Heav'ns,
 Exalted far above our noblest praise.
 Behold the chariots which around him wait, 760
 Those angels who attended him to Heav'n !
 Thousands of thousands wait his high commands.
 Worthy is he to wear the glorious crown,
 Who late was slain and suffer'd on the cross :
 Worthy all pow'r, and riches, to receive ; 765
 Wisdom, and strength, and honor, are his due ;
 Glory, and praise, and blessing evermore.
 The saints cry'd Worthy is the Lamb, once slain ;
 To take the sealed book of God's decrees,
 To open and to execute them all : 770
 Which none in Heav'n or earth could undertake,
 For none were worthy found, but he alone.
 For he was slain, and hath redeemed us,
 From ev'ry kindred, nation, people, tongue,
 And to our God hath made us kings and priests,

And we shall reign with thee upon the earth.

This is a song most new, which none can learn
 But those redeem'd from earth, first fruits to God
 And to the Lamb; whose mouths are free from guile
 Who spotless stood before the sacred throne.
 But those composing the great multitude,
 All nations, kindreds, peoples, tongues, who came
 From tribulation great, by him releas'd,
 Cloth'd in those blood-wash'd robes, exceeding white
 Could not be silent on this joyful day;
 But cry'd aloud, Salvation be to God,
 Who sittest on the throne, and to the Lamb.
 The angels join'd the chorus, and ador'd
 Their King and Lord, our Savior Jesus Christ.
 For him hath God exalted, and hath giv'n
 To him a name superior to all names;
 That in the name of Jesus ev'ry knee
 Should bow; and ev'ry tongue confess him Lord,
 To God's eternal praise; nothing except
 In Heav'n above, on earth, or underneath;
 God hath decreed that all shall him adore.
 The age to come, is put beneath his feet,
 And shall be govern'd by his laws alone:
 An honor this that angels never had.
 He's head of principalities and pow'rs,
 And worthy of this honor is the Lord,
 Who once became obedient unto death;
 To death in its most painful, shameful form,
 The suff'rings of the vile accursed cross.

Seven days and nights were spent in this employ



V.]

THE ASCENSION.

179

Saints and angels join'd to crown their King,
God hath set on Zion's holy hill :
Prais'd his name in such exalted notes,
And the music, and so grand the songs,
I strive at all to imitate ; 810
My voice is much too feeble, and my pen,
To speak to represent the airs of Heav'n,
But that I have attempted greater things
Than painter ever painted, poet sang ;
I have not fail'd in my attempt. 815
With the great exploits by Jesus done ;
And his exalted state : let God be prais'd.

END OF THE FIFTH BOOK.

BOOK VI.

THE INTERCESSION.

O DEAR Redeemer, or by what lov'd name
Shall I address thee ? how shall I express
The thoughts within my heart, that labor there
Oh, how my soul, beneath th' amazing load
Of gratitude oppress'd, would fain have vent !
O Jesus, help me raise my thoughts to heav'n ;
Teach me to meditate, (in spite of all
Impediments that weigh my spirits down)
Upon thy glorious intercession there.
Thou knowest all my weakneses and wants ;
O help me through this work, and I will raise
A monument of gratitude to thee ,
Who canst inspire my soul to sing thine acts,
Thy noble acts, the wonders of thy love,
Which thou hast wrought in favor of mankind.
Begin my soul to trace the glorious theme,
The intercession of thy Lord and King :
In Heav'n's high court above he pleads for thee
He knows thy frame, thy weakness, and thy fault
Yet loves thee still, and interceding sits
At God's right hand, and gains the Father's ear,
In spite of all the accusations strong
Which Satan urges, who accuses thee
Before Jehovah, ceaseless night and day :
And oh, his charges are but oft too true,

Though aggravated fore ; but Jesus cries,
 Father forgive the sinner, I have dy'd,
 My blood hath made atonement for his faults :
 For him I liv'd, dy'd, suffer'd, rose again,
 Ascended and will intercession make. 39

Besides, O Father, still he loves us well ;
 His heart rejoices in our words and ways ;
 He is a brand pluck'd from the burning fire.
 Satan to such a soul can lay no claim ;
 Therefore the fiend deserves thy just rebuke. 35

Thus oft my Savior pleads, nor pleads in vain :
 His plea well founded, always must succeed.

Who shall support a charge against those souls
 Who love the Lord, and whom the Lord approves
 God justifies ; and who shall dare condemn ? 40

'Tis Christ that dy'd, but still we glory more
 In that he rose, and lives at God's right hand,
 And for us constant intercession makes.

This chain of grand events emboldens us
 To bid this challenge to our num'rous foes ; 45

Who will attempt to break the union firm
 Between the faithful saints, and Christ their head ?

And separate their souls from Jesu's love ?

Shall tribulation ? or shall sore distress ?

Or persecution fell ? or famine drear ? 50

Shall nakedness ? or peril ? or the sword ?

'Tis for thy sake we're martyr'd all the day ;

As sheep unto the slaughter we are led.

The num'rous pains and cruel wounds we bear,

Are such as none but faithful christians feel. 55

Without are fightings, and within are fears,
 And none but God can know what we endure.
 But we in all things more than conqu'rors are
 Through him that lov'd us. He can sympathize.
 He bore our sins, our sorrows carry'd too ; 60
 He felt our pains, he knows our bitter griefs.
 For we have not in heav'n a great high priest,
 That cannot feel for our infirmities ;
 He still remembers what he once endur'd :
 For he like us was tempted in all points, 65
 Our inbred sins except, for he had none.
 O therefore let us ever boldly come
 To his rich throne of grace, and thus obtain
 Mercy and grace, to help in time of need.
 And since our great high priest, the Son of God, 70
 Jesus, our Savior, into Heav'n is gone,
 O let us hold our good profession fast !
 Our hope's an anchor sure within the veil ;
 Whither our great forerunner for our sakes 74
 Hath enter'd ; and our course doth thither tend :
 There through God's grace we shall arrive at last.
 For we are well persuaded, neither death,
 Nor life, nor angels, principalities,
 Nor pow'rs, things present nor those things to come,
 Nor height, nor depth, nor any creature, shall 80
 Be able to divide our souls from God,
 Or separate us from our Savior's love.
 Jesus is gone to plead our cause on high.
 He sits enthron'd above, rememb'ring still,
 His fiery trials in our lower world ; 85

For it behov'd him in all things to be
 Made like his brethren, that he might become
 A merciful and faithful priest for us,
 In things pertaining to the Deity ;
 To make atonement for the people's sins, 90
 And then to plead for them before the Lord.
 As once he suffer'd being tempted sore,
 He's therefore able to relieve the souls,
 The tempted souls, who trust his faithful care.
 Jesus behold me, see my great distress ; 95
 No comfort can I find but in thy love ;
 If thou forsakest me, where shall I go ?
 I am a wretched pilgrim, far from home,
 No friend I find in whom my soul can trust
 But thee alone, O Saviour leave me not ; 100
 Thou seest how I fall without thine aid.
 Jesus, thou art our glorious advocate,
 Exalted high to intercede for men,
 O help me, save me, snatch me from despair.
 My soul must perish if thou dost deny. 105
 But thou hast lov'd me, and giv'n thyself
 A ransom for my life, and fully made
 Propitiation for my num'rous crimes.
 Nor me alone, thy church was purchas'd too,
 By the same price ; nor didst thou die in vain, 110
 Thy chosen bride shall hear thy pow'rful voice :
 Nor was thy pity bounded on that day
 When thou so freely didst thy life lay down,
 For all mankind thou shed'st thy precious blood,
 Not one excluded, all were bought by thee ; 115

Not for our sins alone, but the whole world,
Thou madest reconciliation then.

What boundless love was this ! thy love constrains
Our hearts to love thee, and to love mankind.

And thus we judge, that if one dy'd for all, 120
Then were all dead ; and that for all he dy'd,
That they who live should live to him alone,
Who dy'd for them, rose, lives, and intercedes.

All sin we should endeavor to forsake ;
But if we sin, let not our souls despair ; 125
If any man transgress, and miss the mark,
An advocate we have at God's right hand,
Th' anointed Savior, and the righteous One ;
Who having full propitiation made,
Now glorious acts the intercessor's part. 130

He's able to the uttermost to save
All that shall ever come to God by him.
Because he always lives to plead for them.
He is a Savior, such as sinners need ;
He's worthy of the dignity of priest, 135
Made higher than the heav'ns, as he deserves :
For he was holy in his heart and life,
And perfect innocence in him appear'd,
Was ne'er defil'd with sin's detested stain,
And always was from sinners separate. 140

Such an high priest became us, he is fit
To stand before the lofty throne of God,
And well was qualify'd to undertake,
And having undertook, hath carry'd on,
By means the most conducive to the end, 145

And will complete the work he hath begun.
 He with his golden censer ever stands,
 With purest incense, ready to present
 The pray'rs of saints which (constantly ascend)
 Upon the golden altar, which receives 150
 Our sacrifices offer'd by our priest :
 These with acceptance come before the throne ;
 For none can be deny'd that come through him.

Dear Jesus, hear my pray'rs regard my sighs,
 For other mediator I have none ; 155
 And O my sorrow's great, my woe's extreme,
 But thou my advocate and Savior art ;
 This is my comfort when each refuge fails,
 O Lord forgive me all my follies past,
 And give me grace and strength for time to come.
 O give me patience here to bear my cross ! 161
 And as I suffer sorely for my sins,
 Give me release at last, and take me home
 To dwell with thee, and all shall then be well.

O Savior, pity, bless, and plead for me ! 165
 I know thou livest, let me also live,
 And let my soul be precious in thy sight.
 Thou didst remember me upon thy cross,
 Remember me, now, and forever more.
 O blame me not for pleading earnestly ; 170
 I feel my need of thee, and cannot rest
 But in thine arms of mighty love and pow'r.
 In thee I trust, on thee alone depend,
 As Savior, surety, helper, advocate,
 As Lord and King ; as shelter from the storm, 175

As my great all in all, my chiefest good.

Thus having trac'd the Savior's process o'er,
 Let us review the ground which we have past,
 And just survey the circle he describ'd; [shade's ;
 From heav'n to earth, from earth to death's dark's
 Thence to the earth again, and thence to heav'n :
 And this review will just my work divide.

'Tis plain, if any truth can so be call'd,
 That Jesus was with God, ere time began,
 And dwelt in glory, was the sole delight 185
 Of his great Father, ere the worlds were made.

He was with God, and therefore he could pray,
 Father I've glorify'd thy name on earth,
 The work thou gavest me I have fulfill'd.

And now, O Father, glorify thy Son 190
 With thine own self, with glory I possess
 With thee before this lower world began.

This pray'r was false, if he existed not
 Before the universe itself was made.

For God created all things by his Son, 195
 All things in earth, or things in heav'n above,
 All things invisible, and all things seen,

All thrones, dominions, principalities,
 All pow'rs, created by and for him were.

He is before all things, and all exist 200
 From him, and by him ; which could never be
 If he existed not till yesterday.

He is the brightness of his Father's face,
 The image of his person fair express.

All things to him their preservation owe, 205



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THE INTERCESSION.

187

as their existence, he therefore
of all things ; all things to him is giv'n
held by the Father in his hands.
That lovely person in the form
but who did not aspire to rise, 210
he bow'd in deep humility,
and upon himself a servant's form,
the likeness of our flesh was made.
and found in fashion as a man,
and became obedient. This is he 215
from the Father came into the world,
pass'd through all our states of life and death.
through this process, back to God return'd.
and ascended where he was before.
from Heav'n, and therefore did return,
and had all his purposes fulfill'd 220
when he came to earth ; had liv'd, and dy'd,
and set to the lowest parts of earth ;
comforted his followers, promis'd them
the Holy Ghost, the Comforter divine, 225
to abide with them on earth,
and to them all things, be their constant guide,
and when glory should appear again.
and the love and grace of Jesus shewn.
who was rich became exceeding poor, 250
though his poverty we might be rich.
from the heights of Heav'n, those bright abodes,
his royal state aside, and took
to, and condescended to be born
in a low state, that he could feel 235
the trials of human nature, and sustain

Write and exceed me, set this matter forth
 In noblest strains : then will my heart rejoice
 To see my work into oblivion sink,
 In consequence of your more noble song.
 Willing my taper weak should be obscur'd
 By your meridian sun ; my little stream
 Lost in your larger river : I'll not grudge
 To see your merits shine superior far
 To what I can pretend. O take the hint,
 And write on this sublimest subject so
 As quite to set aside my work perform'd.

What theme so much deserves the noblest son
 As this important process of our Lord,
 And the great empire which he shall erect ?
 No subject fills my raptur'd soul like these !
 For ages I could dwell upon such themes,
 Themes fitter for a seraph's tongue than mine. 3

Lord Jesus, seated on a throne of light,
 To thee I would direct my earnest pray'r ;
 Forgive my feeble song, my weak attempt,
 To sing thy glorious process, and proclaim
 The wonders of thy strong redeeming love. 3
 If I in any thing have done amiss,
 Forgive me, Lord, and teach my willing mind.
 Thou knowest that my soul sincerely seeks
 To glorify thy great and holy name,
 And to disclose the wonder's thou hast wrought : 3
 In which if I've succeeded, unto thee
 Be all the praise, now, and forevermore.

BOOK VII.

*Descent of the Holy Ghost, or, the Wonders of the
Day of Pentecost.*

Object of my faith, my trust, and love !
thou bright, immortal, heav'nly fair,
freely gave thy life to ransom us,
pour'd thy blood upon the shameful cross ;
undertaking to deliver man 5
not abhor the humble virgin's womb :
thou hadst conquer'd death, and overcome
et' sharpness, wide didst open Heav'n ;
believing souls to enter there.
Send the Holy Spirit from above, 10
Comforter, instructor, guide divine,
whom thou didst promise to thy saints of old,
which with greatest joy they did receive
on that blest day, which my poor feeble muse
d fain attempt to sing. O Lord assist. 15
Thou canst make the feeble strong; and raise
weakest strains to harmony divine.
Send me thy Spirit with its sev'nfold gifts ;
heart inspire while I attempt to sing
wonders wrought on that renowned day 20
When God, the Holy Ghost, came down to dwell
in mortal men, thy glories to proclaim ;
to prepare them for the sacred work
which they were destin'd to perform on earth ;

And also for thy sacred courts above
 Lord, I would pray for so divine a boon,
 I feel the need of that celestial flame,
 To purify my soul from sin and death ;
 And to inspire the loftiest sentiments
 Of love and joy, while Pentecost I sing.

Ten days the chosen band had spent in pray'r
 In earnest supplication persever'd,
 With one accord they join'd in that employ,
 While waiting for the promise of their Lord.
 Six score most precious names together spent
 That blessed season till the time arriv'd.
 Companions are of use in every thing,
 Each other they encourage and support,
 But never more than when they join in pray'r :
 And mutual fervent pray'r is doubly blest'd,
 And may the Savior's mighty promise claim :
 Where two of you agree on earth to ask
 For any thing, it shall be done for them,
 By God, my Father, who in glory dwells,
 Yet listens to the pray'rs and cries of all
 Who offer up petitions in my name.

O that mankind on earth would now unite
 In faith, by pray'r to supplicate his throne ;
 What blessings they might gain which now they
 They have not for they ask not, or, in vain
 They ask, and not receive, for their design
 Is to consume the blessing on their lusts.
 Prayer must be made in faith through Jesu's name
 And be according to the will of God,

Proceeding from an heart upright, sincere. 55

These are the needful requisites of pray'r.

So the disciples pray'd with constancy

For ten blest days, till from their Lord they heard.

Now the appointed day was fully come,

The day of Pentecost, that glorious day, 60

Oa which the promise of the Holy Ghost,

In all its gifts of wisdom, love, and pow'r,

Should be accomplish'd to their greatest joy ;

And mankind brought thereby to God again,

As first ripe fruits : sure token that at last 65

The whole shall be prepar'd for highest use :

For if the Lord hath sanctify'd a part,

The whole must share in his divine regard,

For if the root be holy, then 'tis plain

That all the branches must be so esteem'd. 70

And if the first ripe fruits are sanctify'd,

The lump, and all the harvest, are the Lord's,

All his rightful due, none will he lose.

The day arose, the morning sun appear'd,

And found the chosen train together met, 75

All in one place, and all of one accord,

All waiting for the Holy Spirit's fire.

When suddenly a rushing mighty wind,

From heav'n descending fill'd the happy place :

Fill'd all the room with glory ; every heart 80

With wisdom, love, and pow'r, and grace divine.

In form of cloven tongues of fire appear'd

The holy Spirit, and on each remain'd.

Inspir'd thereby to speak with other tongues.

They soon began the wonders to declare 85

And O what wond'rous things they had to tell !

This was a token sure that Christ their Lord

Had enter'd Heav'n, and was accepted there.

So then without delay they boldly spake,

And publish'd to the wond'ring multitude 90

The death and resurrection of the Lord,

And his ascension into Heav'n itself,

Now in his Father's presence to appear.

O had I words to tell the glorious news,

As they proclaim'd it in that blessed hour ! 95

With what unknown, astonishing success !

Thousands converted to the lord their God,

Proclaim'd the Savior's resurrection true.

Such a rich harvest Jesus well deserv'd,

A just reward of all his woes and pains. 100

But what a sermon did th' Apostle preach !

How did he win so many souls at once ?

O could we learn that heav'nly useful art

Of winning souls ! how wise and happy they

Whom Jesus calls, and strengthens for that work ?

For he that winneth souls is truly wise ! 106

And they who many turn to righteousness

Shall shine, as stars in Heav'n, for evermore.

One sermon *then* three thousand did convert,

But *now* three thousand sermons scarce win one. 110

Yet, Lord, the harvest still remains behind:

For Pentecost was only the first fruits,

A prelude of the glorious latter day.

Peter began, and lifted up his voice :



Book VII.] DESCENT OF THE HOLY GHOST. 195

Hear now, ye dwellers at Jerufalem, 115
Ye men of Judah, hearken to my words,
And be this wonder now explain'd to all.
These whom you fee thus mov'd, not drunk nor mad,
Are fill'd with heav'nly wine, the grace of God,
The Holy Ghost is poured out on them. 120
For that which Joel spake is now fulfill'd :
And it shall come to pass, saith God most High,
In days to come, the latter age of time,
I will pour out my Spirit on all flesh,
Your sons and daughters then shall prophesy ; 125
Young men shall visions see, and old men dream.
My servants and my handmaids all shall share
In such a blessing, worthy of the name !
My Spirit pour'd upon them all shall make
Their hearts rejoice, their tongues to prophesy.
In outward nature wonders shall be shewn, 131
Signs in the Heav'n above, and earth beneath,
Blood, fire, and smoky vapour shall appear :
The sun, with darkness cover'd, shall not shine ;
The silver moon discolor'd, like to blood, 135
Shall shew the world the mighty day is nigh.
Such was the darkness, and the fearful sights
Which to the world appear'd when Jesus dy'd ;
And which portended then great things to man.
Such awful signs forewarn'd the stubborn Jews 150
Of their destruction nigh, their bloody doom.
And such shall be repeated, ere the Lord
Shall come in clouds to reign upon the earth.
And it shall come to pass, that whosoe'er

Shall call upon the name of Christ the Lord,
 In faith, according to the will of God, 146
 He shall salvation's precious gift obtain.

Ye men of Israel, hear these words of truth :
 Jesus of Nazareth, by God approv'd,
 A man that went about, still doing good, 150
 By whom God wrought signs, wonders, miracles,
 Among you and before the eyes of all,
 As ye yourselves must witness that ye know ;
 The sick he heal'd, the blind restor'd to sight,
 He made the deaf to hear, the dumb to speak, 155
 The lame to walk, the foulest lepers cleans'd,
 He cast out demons, and he rais'd the dead :
 Yet him the God of Heav'n deliver'd up,
 According to his counsel and foresight,
 Him ye have taken, and by wicked hands 160
 Have crucify'd and slain the prince of Life :
 But him hath God the Father rais'd from death,
 For 'twas not possible that all its bands
 Should hold the mighty conqueror pris'ner still.
 It was of him, and in his character 165
 The prophet David in the psalm did speak :
 The Lord before my face I did foresee,
 Always attending to direct my steps :
 He my defence is still at my right hand,
 And never suffers me to move amiss. 170
 Therefore my heart rejoic'd, my tongue was glad ;
 My flesh shall also rest in highest hope :
 Because thou wilt not leave my soul in hell,
 Nor let thine Holy One corruption see ;

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Thou hast made known to me the ways of life, 175
Thy countenance shall make me full of joy.

Men, brethren, let me freely speak to you,
Concerning David, patriarch, and king ;
You know that he is dead, and bury'd here,
His sepulchre with us remaineth still : 180

And therefore of himself he could not speak,
But as he was a prophet, and foresaw
The coming of the blessed One, yea, knew
That God had sworn to him with solemn oath,
That from his stock and offspring he would raise 185
Christ the anointed Savior, on his throne

To sit, and rule the world in righteousness ;
This he beheld in vision, and foretold,
And therefore of Christ's resurrection spake
With certainty, how that his righteous soul 190

Was not in hell detain'd, nor yet his flesh,
That mortal part, did foul corruption see.
This Jesus God hath raised from the dead,
Whereof we all are faithful witnesses.

For as he is by God's right hand of pow'r 195
Exalted in the Heav'ns in glory high,

And having of the Father now receiv'd
The promise of the Holy Spirit, he
Hath shed forth this which now ye see and hear.

For David hath not yet ascended up, 200
Into the Heav'ns, but he himself hath said,

Jehovah said unto my Lord, Sit thou
At my right hand, until I make thy foes
Become thy footstool, and submit to thee,

Therefore let all the house of Israel know: 207.

Affuredly, receive it as a fact,

That God hath made Jesus of Nazareth,

Whom ye have crucify'd, both Lord and Christ.

This was the sermon crown'd with such success,

And therefore worthy of remembrance here. 210.

Though plain, short, simple, with such force it came;

As made its consequences greater far.

Than any sermon preach'd before or since;

So far as writing, sacred or profane,

Informs us. Then our Lord began to see 215.

The travail of his soul, with holy joy.

Joy was in heav'n that day, the angels sang

The rising glories of their Lord and King.

For if one penitent makes them rejoice,

How great their pleasure when they thousands saw;

Who pricked in their hearts at what they heard, 221.

To Peter, and the apostles, cry'd aloud,

Men, brethren, tell us, O, what must we do?

Repent, and be baptiz'd, both one and all,

In that great name of Jesus Christ the Lord, 225.

For the remission of your sins, and then

The gift of God, the Holy Ghost, receive.

The promise is to you, and to your seed,

And to the people who at distance dwell,

As many as the Lord our God shall call. 230.

With many other words of like import,

He then exhorted, saying, Save yourselves

From this untoward generation; stand

Afar from all the maxims of this age,

II.] DESCENT OF THE HOLY GHOST: 199

cked customs of this sinful world. 235
y as the saving word receiv'd
en baptiz'd, and added to the church,
that day receiv'd three thousand souls
embraces, who were join'd in heart.
a glorious body then was seen ! 240
l continu'd stedfastly agreed
ue doctrine of our blessed Lord,
by his holy messengers, who brought
dings to the ears of sinful men.
e new converted ones had fellowship 245
e Apostles ; each to each was join'd.
ame reciprocal bond of love:
the same free Spirit from on high,
 communion with the God of grace,
welt in love, continu'd much in pray'r, 250
aking bread from house to house, they liv'd:
e united family. No broils
ce contentions were amidst them found:
art, one soul, one mind, and one accord,
onstantly within this peaceful fold. 255
od they took in singleness of heart,
heir meat with gladness, they rejoic'd
alvation of their Savior King,
ne of God they prais'd, and Christ ador'd,
or with the people, and the Lord 260
recreas'd their number, with such souls
e dispos'd salvation to receive.
lorious days were those ! while they remain'd:
united in one heav'nly band !

No different doctrines, jarring sentiments, 2
 Were found among their leaders, all agreed
 To testify of Jesus, of his life,
 Death resurrection, and ascent to Heav'n,
 And of his intercession there for men.
 The church who in his name believ'd, was one, 2
 Like as the Father and the Son agree,
 In perfect union, so the Christians were,
 All of one mind, and all agreed in love,
 Were one in understanding, and design.
 With glorious pow'r the blest apostles gave 27
 True witness of the Savior's love to men,
 And of his resurrection from the tomb ;
 And greatest grace upon them all was shed.
 They walking in the fear and love of God,
 And in the comforts of the Holy Ghost, 28
 Were multiply'd and fill'd with ev'ry good
 And perfect gift descending from above,
 From God the Father, Lord of love and light.
 Those who believ'd continu'd in the truth,
 And by the truth were freed from sin and guilt, 28
 From selfishness, and envy, pride, and wrath :
 Fill'd with humility, meekness, and love,
 And resignation to the will divine.
 Love, fervent charity in them prevail'd,
 Join'd with true piety, and godly zeal. 29
 Such was Christianity in ancient days.
 Professors were possessors, and they liv'd
 Unto the glory and the praise of Christ.
 Justly they did, lov'd mercy, humbly walk'd,

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in sobriety and righteouſneſs ; 295

lineſs they exerciſ'd themſelves.

liv'd to him in whom they liv'd, and bore

precious fruits of holineſs ſincere,

liv'd by holineſs of heart and life.

thought and ſpake like Jeſus, liv'd like him,

were in diſpoſition like their Lord 301

in his ſentiments and motives rul'd,

and their principles, like his divine.

only Ghoſt brought forth its fruits in them,

joy, and peace, long ſuff'ring, gentleneſs,

charity and faith, meekneſs and temperance ; 306.

in the Spirit liv'd, and walk'd therein.

and the promiſes of Chriſt fulfill'd,

which he had giv'n before he left the world:

as, as the legacy of our beſt friend, 310

which he left before his death, let us review

with more attention than we would a while

ago in our names as legatees were found,

and thereby entitled to eſtates

of great eſt worth, with titles high adorn'd. 315

in the miſe of the Spirit, richer far

than all the dignities that earth can boaſt,

which are proclaim'd by Jeſus Chriſt our Lord.

Obey me, then my commandments keep.

And if you will pray the Father, he'll give you 320

the Comforter, who ſhall abide

with you forevermore (though I depart :)

Great Spirit of eternal truth,

which worldly men cannot receive, becauſe

They see him not, nor know his character : 22
 But ye're acquainted with his influence,
 For he shall dwell in you, and rule your hearts.
 I will not go, and leave you comfortless,
 (For though I leave you, I will come again)
 Because I live, your life is safe in me. 33
 (Lord let thy soul in me be found at last.)

These things I speak while I am yet with you ;
 But he, the Comforter, the Holy Ghost,
 Whom the great Father in my name shall send,
 He shall instruct you in the ways of peace, 31
 Shall teach you all things, and all things shall be
 To your rememb'rance what to you I've spoke.
 My peace I give and leave with you always,
 Not like the world do I my gifts bestow ;
 Let not your heart be troubled nor afraid. 32
 The Comforter, the Holy Ghost shall come,
 Whom from the Father I will send to you,
 Whose name is call'd, Spirit of grace and truth,
 Who from the Almighty Father doth proceed,
 This Comforter shall testify of me. 34
 And also ye shall faithful witness bear,
 Because, from the beginning ye have seen
 My works, and heard my words, and been with me
 For you it is expedient that I go
 Unto my Father, for unless I thus 35
 Depart, the Comforter will not descend ;
 But if I go, I'll send him from on high.
 And when he comes, he will the world reprove
 Of sin, of righteousness, and judgment too ;

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of sin, because they don't on me believe ; 355

of righteousness, because I go away
Into my Father, and ye see me not ;
of judgment, he'll reprove, because the prince
of darkness of this age, Satan, is judg'd.

I yet have many things to say to you, 360

but ye are weak, and cannot bear them now ;

but when the Spirit of all truth is come,

he will instruct your souls, and guide your hearts,

and sacred knowledge to you all impart,

and teach your understandings all the truth, 365

and animate your wills to keep the same.

The blessed Spirit he will speak of me,

not of himself ; whatever he shall hear

that shall he speak, and shew you things to come.

Such he shall glorify and honor me ; 370

or he shall take of mine, and shew it you.

All things that God the Father hath are mine ;

Therefore I said to you, that he shall take

the things of mine, and shew them unto you.

Thus Jesus spake, and promis'd them this boon,

and thus they found his promises fulfill'd, 376

In that blest day which now I celebrate :

Oh, could I speak upon a theme so grand,

As justly it deserves ; but oh ! my pow'rs

are far too weak for such a noble song. 380

The Holy Spirit with his various gifts

came down upon th' apostles, and on those [minds

Who heard the word from them, and turn'd their

from darkness unto light, and from the pow'r

Of sin and Satan, to the living God. 385

Then were they sometimes blest with special pow'rs;

They had diversities of heav'nly gifts,

But all proceeded from One Spirit pure.

To one thereby the word of wisdom giv'n,

Made him a teacher wise and excellent : 390

The word of knowledge was another's boon,

Giv'n by the same free Spirit from above.

Unto another faith was giv'n, by which [wrought

Great things were done, and mighty works were

The gifts of healing to another giv'n 395

By the same Spirit prov'd his pow'r divine.

Another had the gift of miracles :

Another had the light of prophesy ;

Others had gifts the spirits to discern,

By which deceivers then discover'd were : 400

Others could speak with divers kinds of tongues ;

While others could interpret what they heard.

But all these pow'rs from the same Spirit came,

Who giveth severally to all the faints,

Just as he pleaseth, is controul'd by none. 405

And though its operations vary much,

It is the self same Spirit worketh all.

Thus by the Holy Spirit, all the Church

Was comforted, and edify'd in love.

And was prepar'd by those celestial gifts 410

For labors, suff'rings, wars, and victories.

How infinitely useful was this gift !

Which God bestow'd on them, nor gave in vain.

For they were wholly qualify'd thereby

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which he appointed them to do. 415

gave a mouth and wisdom unto them,

none of all their mightiest enemies

able to gain say, or to resist.

only gift not only was design'd

to alify them for their work on earth, 420

to prepare their souls for Heaven's bliss,

to give them happy foretastes of the same,

on the earth they dwelt ; nor them alone,

the Holy Spirit is design'd for us,

to all the saved race in ev'ry land. 425

our instructor, helper, comforter,

our quick'ner, sealer, and our witness true.

so we are enabled to perform

the will of God as he requires of us,

to have the foretaste of the heav'nly world, 430

the earnest of the rich inheritance.

Let us ask for this most precious gift ;

as our Savior has instructed us,

and ye shall receive ; seek, and you'll find ;

for, and it shall be open'd unto you ; 435

every one that asketh doth receive,

whosoever seeks shall surely find ;

for in that knocks it shall be opened :

Which of you that is a father now

will give his child, that asketh bread, a stone ?

Or will he ask a fish, he will not give 440

Or will he sent to his child to mock his wish,

Or will he destroy, instead of feeding him,

Or will he say, children ask for eggs, will parents try

To cheat their sons with scorpions in their room?
 Forbid it Heav'n! such parents can't be found 446

If earthly parents, evil and unkind,
 Know how to give good gifts to children dear,
 Shall not your heav'nly Father, wise and good,
 Just, holy, righteous, kind, benevolent, 450

Give to his suppliants ev'ry precious gift,
 And bless them with the Holy Ghost, and pow'r?
 The Spirit teaches us to know his will,
 And to obey his words, and keep his laws:
 It likewise constant intercession makes, 455

Because through darkness, we are ignorant,
 And know not what to pray for as we ought;
 But this kind intercessor prays for us,
 With groanings earnest and unutt'able.

And God the Father, who all hearts doth search,
 He knows the Spirit's mind, because he makes 461
 Request according to the will divine.

The Spirit leads the Heav'n-born sons of God,
 Inspires their thoughts, words, actions, principles:
 They think, speak, act, and walk like Jesus Christ.
 This proves them born of God, born from above; 466
 This Spirit beareth witness with our hearts,
 That we are sons and daughters of the Lord.

O what a privilege is this we claim,
 To call him *Father, Abba, Father, God* 470
 Who gave us being, made the Heav'ns and earth?
 Yet this the Spirit of adopting grace
 Enables sinful mortals to perform.
 It makes us children, teaches us to call

Jehovah Father, and to trust in him. 475

God hath not giv'n the spirit of the world,
But his own Spirit, that we might be taught
To know those things by him so freely giv'n.
No man can know the things of man, except
The spirit of the man within his breast ; 480
Much less can any know the things of God,
Save by that Spirit which from him proceeds.
The Spirit God hath giv'n is not of fear,
But pow'r, and love, sound mind, faith, wisdom, grace:
This holy Spirit seals us to the day 485
Of sure redemption which our Lord shall bring.
And is the earnest pledge of bliss in Heav'n.

Let us not grieve the Spirit of our God,
Nor quench the Holy Ghost, that sacred fire,
Which warms our hearts, and animates our minds,
And moulds our souls according to his will. 491

Lord, pour thy Spirit down upon our seed,
Thy blessing on our offspring, copiously.
Come like the former and the latter rain ;
Descend like dew upon the grass new mown, 495
As show'rs that fructify the barren earth.

Jesus, our Savior, give our souls to drink
The water of salvation, that may rise
And spring within us like a living well,
Up to eternal life ; a fountain rich, 500
That cannot be exhausted, always pure,
And ever flowing with a constant stream.
For thou hast promis'd, Who on me believes,
As sacred Scripture saith, from him shall flow

Rivers of living water, full and free. 505

This was a promise of the pouring forth,
Of the effusion of the Holy Ghost,
Which was fulfill'd upon that blessed day,
When Jesu's followers were all baptiz'd
With heav'nly fire, the Spirit from on high. 510

O might such blessed times return again !
And last much longer than before ! and fill
The world with knowledge, truth, peace, love, and joy
That grace and glory might appear on earth !

Thus was the Christian Church at first set up, 515
Neither by might, nor pow'r, nor force, nor art,
Nor strength, nor sword, nor riches, nor the arm
Of man, but by the Spirit of the Lord.

Human establishments were then unknown ;
The arm of God was then the sole support 520
Of his own cause and int'rest in the world.

O that it always had remain'd the same !
Then true Christianity had flourish'd still.

The first believers, worthy of the name,
Walk'd in the comforts of the Holy Ghost, 525
And in the Spirit's love were edify'd.

They were a body firmly join'd in heart,
With sympathetic love and kindness fill'd.

The members for each other had such care,
That none could want, for giving was a joy, 530
Far greater than receiving : each one bore

A part in all the sorrows of the whole.

The body in return, to ev'ry one
Shew'd kindness in distress, and gave relief.

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Of one member suffer'd, all were griev'd ; 535
 was glad, of joy they all partook.

As a Church well worthy of the name,
 House of Christ, the Bride, the Virgin pure,
 Lamb's beloved wife, the heav'nly Queen.
 Sufferers of Jehovah, one with *him*, 540

Claims a Oneness with the living God.
 Was the Church by the apostles built,
 In the beauty of its discipline ;
 Were its leaders, such its members too :
 As its flaming love, its unity, 545
 In its pow'r, and such its sure defence.

As its founder, Christ its only head ;
 Spirit its instructor, leader, guide :
 His glory was its *pole-star*, and his word
 His faithful compass was by which she steer'd ; 550

Her love was firm, faith pure, her love was warm :
 Her zeal was fervent, and her doctrine clear,
 Her error free ; her worship was devout.

Her twelve apostles of the Holy Lamb
 Her first ministers and faithful guides. 555
 Form'd a perfect body, organiz'd.

Each part, for ev'ry duty fit.
 By the Spirit, ev'ry truth she knew,
 Obedient ev'ry precept of her Lord.
 Successful were those chosen ones. 560

They proclaim'd the Savior's name to men,
 In a little time they spread the word
 Out the *Lesser Asia*, and the *World* ;
 The Romans call'd their empire vast,

Thousands and millions heard, believ'd, and own'd
The Gospel of our Lord, and were baptiz'd. 566

Liv'd holy lives, and dy'd most happy deaths :
Conform'd to Jesus in their time of life,
They slept in him, and shall with him descend,
When he shall come again to reign on earth. 570

Ten thousand preachers of the Gospel rose,
Proclaim'd the word in many distant lands.

Ten thousand times ten thousand own'd its pow'r ;
Ten millions suffer'd deaths of various kinds,
In testimony of the faith they held. 575

Until at length the force of truth prevail'd,
And idols throughout all the empire fell ;
And Jesu's name was every where ador'd.

Thus far my Savior's process I have trac'd,
And sketch'd some part of that important plan 580

Which sev'ral years ago, in distant climes,
I drew with pleasure, hoping to compleat.
But all my times are in the hands of God,
And he can call me in a moment hence,

To render up before his awful bar
A full account of all my words and deeds. 585

And if my Lord and Savior, and my Judge,
Shall give his plaudit, and pronounce, Well done!

I shall not fear the num'rous hosts of hell,
Nor in the least regard what men can say ; 590

Whether they praise or blame, 'twill be alike.
If God is pleas'd, all Heav'n will smile on me,

But if he frowns, who can his anger bear ?
Not me ; a worm, a creature of the dust ;

VII.] DESCENT OF THE HOLY GHOST. 211

Lord, I fly to thee, to thee commit 595
Soul and body, and my feeble works,
And for thy praise : accept them all,
O Jesus Christ, in whom may I be found,
And forever. Blessed be my God,
Thus far has assisted me to sing 600
Praise, who gave his precious life for me,
Whom I love with all my noblest pow'rs :
The best service I would wish to spend
The part of my short life remains :
I hope to live, in him to die, 605
May I dwell with him forevermore,
Peace, and love, and joy, and glory reign.
In a nobler strain his praise I'll sing,
As sublime, and imitate the lays
Of angels thron'd in light, and Christ himself 610
Not disdain to listen to my song

END OF THE SEVENTH BOOK.

 BOOK VIII.

His second coming, and commencement of the Millenium.

HASTEN, O Lord, the long expected day,
 When Jesus shall again from Heav'n descend,
 No more to bleed and suffer, but to reign !
 At thought of this my soul is fill'd with joy.
 My heart is fraught with matter rich and free, §
 And from the sacred volume I will draw
 Divine instruction, knowledge deep and large.
 Oft has my feeble mind fresh pleasure felt
 While ruminating on the joyful scene,
 The bright appearing of my Savior, God, 10
 And his succeeding reign, which is to last
 A thousand years, before the day of doom.
 This period shall my present subject be.

But little time remains from now till then,
 And yet great things and mighty must be done 15
 Before the reign of Jesus can begin.
 The Jews must to their ancient land return,
 And safely dwell therein as heretofore.
 And then their enemies once more must rise,
 And think to take a spoil, and take a prey : 20
 They like a storm against the land shall come,
 And shall by force Jerusalem reduce,
 [Raising the houses, plund'ring all the goods,
 Abusing feeble women, leading men
 Forth from the city to captivity, 25



Shall think the day and victory their own.
But when they shall have taken half away,
Before the time permits to take the whole,
Behold, the Lord Jehovah will appear !
That glorious Jesus, who is gone to Heav'n : 30
Triumphant then to earth he will return ;
Dismay and terror on the host will seize,
And thus their pride and fury will be stay'd,
Nor farther seek their conquest to pursue.
This great event the prophets have foretold 35
In plainest words, without the least disguise ;
And yet, astonishing ! 'tis not believ'd
By many who profess the Christian name.
But if it should be disbeliev'd by all,
It cannot be prevented. 'Tis decreed 40
That Christ, our Savior, shall to earth descend.
And incredulity itself's a sign
That Jesu's day is nigh, and hastens on.
For he hath hinted, that when he shall come,
Faith in his coming hardly shall be found : 45
The world shall be as careless, unconcern'd,
As in the famous days of Noah's age,
When he was order'd to prepare an ark,
To save himself and house from being drown'd,
By water floods long threaten'd and delay'd. 50
How did the world at last begin to mock,
And ridicule the old and foolish man !
While each pursu'd their business or their mirth,
Nor heeded all the warnings that were giv'n !
Eating and drinking, marrying wives employ'd 55

Their time and thoughts, nor dream'd of ruin nigh
 Their nights and days pass'd joyous, void of fear,
 (As careless as the sons of pleasure now)

Until at last the awful day arose
 When Noah and his children chang'd their house,
 Forsook the land, and quarter'd in the ark :

Then soon unceasing rains began to pour
 Their copious torrents on the wretched earth ;
 The great abyss of waters broken up,
 Soon overwhelm'd the globe, and swept away
 Ten thousand millions of impious men,
 And thus destroy'd the mocking scoffing race.

So shall the coming of the Son of man
 Be quite as unexpected by the world,
 And all mankind will be, as now they are,
 Engaged in cares of pleasure, heeding none
 Of all the solemn warnings sent from Heav'n.

Thus in the days of pious, righteous Lot,
 The proud inhabitants of Sodom, doom'd
 To dire destruction for their grievous crimes,
 They ate, they drank, they builded, bought and so
 Thoughtless, and unconcern'd of what was nigh,
 Till Lot departed, then the fi'ry show'r
 Fell suddenly from Heav'n, and slew them all :
 Destroy'd their lives and country all at once ;
 So shall the coming of our Savior be.

This grand event is hast'ning on apace ;
 And though by many it is disbeliev'd,
 Yet soon it will appear, nor will deceive
 Our hopes, who wait and long for that glad day.

that once ascended up on high,
 come again in glory, will appear
 second time, to save those faithful ones
 trust in him, and wait his face to see.
 Lord shall come his counsels to fulfil, 90
 purposes of justice, mercy, truth ;
 All in clouds descend upon that mount,
 which he did of old ascend to Heav'n,
 Mount of Olives, where he often stood
 sojourning below, shall feel once more 95
 allow'd feet upon its surface tread.
 That a wond'rous change will then take place !
 Mount towards the east and west will cleave,
 parts divided will asunder move,
 one to the north, half to the south will go, 100
 leave a long extended vale between.
 Lord shall come and all the saints with thee,
 crush the nations, and their foes destroy.
 How glorious will that happy day appear.
 Christ shall come with all his shining train !
 saints who sleep in Jesus shall arise, 105
 all the living saints shall then be chang'd,
 shall in glory with their Lord appear ;
 shall be like him, see him as he is.
 who shall in that resurrection share 110
 truly be distinguish'd by the Lord,
 second death on them shall have no pow'r ;
 shall be plac'd on thrones as kings and priests,
 with their Savior they shall reign on earth.
 honor is reserv'd for all the saints. 115

When Jesus to the mountain shall descend,
 How will the hosts of foes confounded be?
 They will consume away before his face,
 And chiefly be destroy'd, by various means:
 Their flesh will fall away, and leave their bones; 120
 Their eyes and tongues shall also be consum'd:
 And men and beasts shall fall a sacrifice,
 And with their flesh shall feast the rav'nous birds,
 And by the beasts of prey shall be devour'd.
 But leaving these, and many other scenes 125
 Of dreadful judgments, which on them shall fall
 Who do not willingly to Christ submit,
 I pass now to relate those glorious scenes
 Which shall take place when Jesus shall be King,
 And Lord of all the globe, when monarchs all 130
 Shall yeld their pow'r and kingdoms to his will.
 Those blessed days foretold by all the seers,
 Which for a thousand years shall last, I'll sing;
 And briefly sketch the sev'ral grand events,
 Which shall unfold to the astonish'd sight 135
 Of all the nations, in that glorious day.
 The first event, which I shall now attempt,
 Is the conversion of the Jewish race,
 And the surprizing, sudden, saving change,
 Which on that people shall take place at once. 140
 They by their enemies shall be distress'd.
 In such a manner as to leave no hope,
 No prospect of relief, but wild despair,
 With deepest sorrow mix'd, shall pierce their hearts.
 While in the midst of this distressing state, 145

d the op'ning Heav'n presents to view
 Lord of Glory, seated on a cloud,
 ron'd in light, attended by a throg
 oly faints and angels, who surround
 throne of state, and shall with him appear, 150
 great Advent of Jesus then shall come,
 y so great as never man beheld.
 ld, he comes in grandeur terrible !
 Heav'n descends and triumphs in his train.
 : than astonishment ! if more can be, 155
 feizes on the Jews, they lift their eyes
 , and view the glorious dreadful scene !
 human form appears in robes of light,
 lory most amazing to behold !
 y, who is that ? th' astonish'd people cry ; 160
 o can this be, descending thus from Heav'n ?
 an ? Yea, more, a God in human form.
 see his hands and feet ; what marks are there ?
 , they appear like scars ! who can this be ?
 t ! can this be that Jesus whom we scorn'd ?
 is the babe of Beth'em ? this the man 166
 : groan'd on Calvary ? Yes, he it is,
 man of sorrows, whom we long despis'd !
 oh, how chang'd is he ! what glory now 169
 ounds his sacred head, once crown'd with thorns,
 this is he whom once we mock'd and scorn'd !
 fools, his life as madness did esteem,
 look'd upon his death as just and right ;
 ted him cursed, treated him with scorn ;
 now we see that he is Lord of all ; 175

'They now repair unto the valley form'd
 Where stood Mount Bethany a while before,
 Now parted clean in two' and mov'd away.
 As they in beauteous order march along,
 Such wonders they beheld, 'as might inspire 240
 Their hearts with rapture at another time ;
 To see the living waters bursting forth,
 Where never rivers were beheld before ;
 And to behold their foes upon the field
 Fall'n slain, against them never more to rise ; 245
 And also to behold their friends return,
 Who by the enemies were captive led.
 But all their thoughts are swallow'd up in him,
 Their Lord and King, whom now their souls adore,
 And to whose presence they direct their steps. 250
 See they advance, behold the train arrives,
 The heav'nly guards on either side give way,
 While they to his pavillion urge their course.
 Now they before their Great Redeemer fall,
 And humbly bow with rev'rence at his feet. 255
 Shall I dare enter my Redeemer's Court,
 And hear the homage which they pay to him ?
 Yes, my advent'rous muse, which dar'd ascend
 Into the Heav'n of Heav'ns, when Jesus went
 To make atonement for the sins of men, 260
 Will not be put aside, but must intrude :
 I would be present at this interview,
 When Jesus and his humble brethren meet,
 When they confess their sins, and he forgives
 When they receive him as their Lord and King, 265

And he shall own them for his people dear.
 Attend for 'tis a glorious moving scene ;
 And here my willing soul a while should stay.
 Behold them bow'd before their Savior's face !
 Hear them address their Lord in humble strains ! 270
 Lord, here before thy feet ourselves we cast ;
 Unworthy we to look upon thy face,
 Since we so long have disobedient been,
 So long despis'd thy name and character,
 And treated thee with scorn and foul contempt. 275
 We never can forgive ourselves, that we
 Have so ungrateful and rebellious liv'd,
 Without the knowledge or the love of thee.
 How great have been our trespasses and sins !
 We view with great surprize what ills we've done,
 And never can forgive ourselves at all. 281
 Our fathers sinn'd in crucifying thee,
 And we've, alas ! consented to the deed,
 And justify'd the foul and bloody fact ;
 And to our shame have glory'd in the crime. 285
 We feel ourselves most guilty. Thou art just
 If thou condemn'st us ; we are all to blame.
 Thou, thou art wholly right, we wholly wrong.
 Do with us, Lord, as shall to thee seem good,
 Ourselves and all we have we would resign 290
 To thy most gracious, wise, and sov'reign hands.
 O look with pity on the ancient race
 Of Abraham, thy friend, so long despis'd,
 And justly too, since we despis'd thee.
 But now we mourn, and bitterly lament. 295

Our num'rous crimes, but this the most of all,
 That we have set at nought our Savior King.
 Alas, alas, behold we are unclean,
 And all our righteousnesses are become
 Like worthless rags, and our iniquities 300
 They like the wind have taken us away.
 For since our fathers have rejected thee,
 And we have join'd to treat thy name with scorn,
 Most justly thou hast hid thy royal face,
 And hast consum'd us for our hateful sins. 305
 But now, O Lord, remember we are clay,
 Thou art our potter, and by thee we're form'd.
 Thou made the world, and all which it contains,
 But when thou paid a visit to the earth,
 We thine own people did not know thy voice, 310
 Did not receive thee as our Savior dear.
 And when into Jerusalem thou rode
 Upon an ass's colt, as 'twas foretold,
 We thy meek, lowly majesty despis'd ;
 Thou wept, our fathers ridicul'd, thou said, 315
 Henceforth ye shall not see my face again,
 Until that time be come, when ye shall say,
 Blessed be he that cometh in the name
 Of God the Lord, and give him honor due.
 That time is now arriv'd, we welcome thee, 320
 Unworthy as we are of being call'd
 Thy people, we rejoice that thou art come :
 We bid thee welcome to thine ancient fold.
 Our holy cities are a wilderness,
 Compar'd to what they were in former times ; 325

lem is like a desert now,
 g been pillag'd by its deadly foes ;
 ould have been destroy'd before this time
 s thou hadst appear'd for its relief :
 our desolated state, O Lord, 330
 hat our pleasant things are all laid waste,
 oly house has long been burnt with fire,
 ve have been destroy'd and scatter'd long :
 ou art just in all that thou hast done,
 fe we have so much offended thee. 335
 ver thou art pleas'd on us to lay,
 deep submission, humbly we receive.
 aus'd the lowly orator, and thus
 essed Savior speedily reply'd :
 e, O Zion, shine, thy light is come, 340
 ory of the Lord is ris'n on thee ;
 entiles to thy light with speed shall haste,
 rings unto the brightness of thy day.
 o thine eyes and cast them round about.
 the nations gather unto thee : 345
 ns shall come from far with thee to dwell ;
 ughters at thy side shall all be nurs'd.
 hou shalt see, and shall together flow :
 heart shalt fear, greatly be enlarg'd,
 e th' abundance of the sea shall be. 350
 e converted, unto thee shall come
 im'rous forces of the Gentile race:
 ald, and costly incense shall they bring,
 raises of Jehovah shall they shew.
 and dromedaries shall attend, 355

From all the wealthy nations of the east ;
The flocks of Kedar, and Nebaioth's rams,
Together brought shall minister to thee.
My house of glory I will glorify.

See who are these come flying like a cloud, 368
And, as the doves, unto their windows haste ?
Surely the western isles shall wait for me,
The stately ships of Tarshish shall be first,
To bring thy children, stor'd with riches, home,
Unto the honor of the Lord thy God, 365
And to the happy land by him possess'd ;
The Holy One of Israel dwells in thee,
And by his presence hath thee glorify'd.
The sons of strangers shall erect thy walls,
To thee shall minister their lords and kings. 370
For though in wrath I smote thee, yet I have
In favor now had mercy upon thee.
Thy gates shall now stand open night and day,
That all the nations of the world may come,
With joy thy glory and increase to view, 375
And to adore the Lord, thy sov'reign King.
The nation now that will not bow to thee,
Shall be destroy'd, and perish from the earth.
To thee the glory of mount Lebanon,
The lofty cedars, firs, and pines, shall come, 380
To build and beautify the sacred place,
Where I in glory and in light will dwell.
How glorious shall my holy Mount appear !
Which soon shall be to ev'ry nation known.
With greatest joy shall all the nations flock, 385

y their vows and homage at thy feet.
 ons of those who sore afflicted thee
 with humility and rev'rence fall
 thy feet, and they who thee despis'd
 owly bend, and greatly honor thee. 390
 language shall be alter'd, once they nam'd
 nd, forsaken, and thee, Desolate,
 w, fought out, A city much desir'd .
 ty of Jehovah, and the place
 s to God, to Israel's Holy One. 395
 as thou hast so long forsaken been,
 ated by the nations of the earth,
 n the scale, and thou shalt be lov'd
 mankind, and sweet shall be thy name.
 or to Jehovah thou shalt be, 400
 for many ages to the earth.
 ople shall take pleasure in thy fame,
 ith their choicest treasures thee shall bless.
 hou shalt know that I Jehovah am,
 vior, thy Redeemer, Jacob's God. 405
 as into the purest gold I'll change ;
 iron choicest silver shall become ;
 all become as plenteous as the wood,
 ones more valu'ble than iron ore.
 fficers shall all be men of peace, 410
 ine exactors sons of righteousness.
 re shall violence in thee be heard,
 sting and destruction in thee known.
 alls are nam'd Salvation, and thy gates,
 hall be call'd ; now shame is thine no more.

The Lord shall be thine everlasting light, 4
 Thy God shall be thy strength and glory too ;
 Thy mourning now is past, thy joy is come.
 Thy people shall be righteous, one and all ;
 The holy land they henceforth shall possess, 4
 And never shall be disinherited.
 The nation now and henceforth shall appear
 The branch that I have planted, and the work
 Which my own hands have wrought. I will be prais'd
 I to Jerusalem am now return'd 4
 In mercy, and will choose it yet again ;
 The city shall in glory be rebuilt,
 And desolation there be known no more,
 And safely it inhabited shall be.
 Your many sins I freely do forgive, 4
 From all your filthiness I will you cleanse,
 And your iniquities will take away,
 And you shall be my people evermore ;
 And I will reign your Lord and rightful King.
 I will rejoice in you, and joy always. 4
 In my dear people, whom I have redeem'd ;
 And in Jerusalem will I rejoice.
 The voice of weeping shall no more be heard
 Within her walls, sorrow and pain no more.
 Shall ever there be known, but peace and joy 4
 Shall there prevail, and banish ev'ry woe.
 No more in her shall little infants die,
 Nor men be counted old that have not fill'd
 Their days with sev'ral centuries of years.
 For he that dieth at the early age. 4

f one full century, shall die a boy,
 ea more, be judg'd accurst, cut off, for sin,
 or his own sins, and for his wilful crimes.
 hat proverb shall henceforth be us'd no more,
 he fathers have the four grapes eaten up, 450
 nd lo ! the children's teeth are set on edge !
 he son his father's sins no more shall bear,
 ut every man shall suffer for his own,
 nd that immediately, without delay ;
 r which the growth of sin shall be destroy'd, 455
 nd ev'ry cause of wickedness remov'd,
 ow shall my people their own houses build,
 nd long and quietly enjoy the same.
 heir fruitful vineyards, planted by their hands,
 all yield them sweetest grapes, and they shall eat,
 all eat in plenty, and shall praise my name. 461
 hey shall not build for others to possess,
 or plant for enemies, as heretofore.
 eace, health, and plenty, lives extended long,
 all be their portion in my holy land. 465
 heir years shall be as lasting as the oaks,
 hose long liv'd trees, nor shall they live in vain.
 ong shall my chosen their own works possess.
 ow profitable shall their labours be !
 o' longer useless, or for trouble wrought ! 470
 he curse pronounc'd on man I now remove,
 nd take from woman all her part therein :
 ie shall in safety bring her offspring forth,
 'ithout those bitter pains of former times.
 ow ye shall be Jehovah's blessed seed, 475

And all your children shall belong to me ;
 They shall be well instructed by my care,
 And be an honor to their God and King.
 I will be near to save you when you cry,
 Before you call I will regard your pray'rs, 480
 And while you still are speaking I will hear.
 Great wonders I will shew you, for henceforth
 Wars shall no more be known, nor swords destroy,
 The very instruments of violence
 Shall all be chang'd to those of husbandry. 485
 The earth shall yield astonishing increase,
 And your own God shall bless you evermore.
 The beasts once fierce and savage, shall forget
 Their thirst of blood, and harmless shall be seen
 Among domestic animals to feed, 490
 And with them mildly play ; fear now is fled,
 Because the days of joy and peace are come,
 And all creation feels the rays benign.
 The wolf shall dwell in safety with the lamb,
 And she as safe with him shall play and feed. 495
 The leopard with the kid shall do the same,
 Lie down together, neither seeking harm,
 Nor fearing danger, now there's none to fear.
 The lion, and the fatling, and the calf,
 Together shall assemble, feed and play, 500
 And children shall not fear to lead the train.
 The bears and cows, and all their young, shall feed
 Together in the pastures, and lie down
 In peace and safety, void of rage or fear.
 The lion, like the bullock, feeds on straw ; 505

The serpent feeds on dust, as 'twas ordain'd,
 And on his belly prone he still shall crawl;
 But all his enmity is now destroy'd:
 The sucking child upon his hold may play,
 The weaned child with basilisks may sport. 510
 Nothing shall hurt, destroy, disturb, affright,
 In all my holy mountain, saith the Lord.
 And lo these wonders now shall be reveal'd.
 I from my Father sent, once suffer'd here,
 And now I come on earth to rule and reign, 515
 And here will fix my throne; with you to dwell
 I am well pleas'd: and since you now receive
 Me as your Lord and King I will declare,
 That you shall never be rejected more,
 But always shall be mine, a people dear 520
 To God, who greatest honors shall bestow
 Upon your favor'd race, and thus fulfil
 The glorious cov'nant with your fathers made.
 Thus you shall be the blessed of the Lord,
 And all the nations shall be blest in you. 525
 You shall from me the saving truth receive,
 And through the earth its precepts shall convey.
 Fear then no more, arise, rejoice in God. [Joy,
 These glorious words pronounc'd, they heard with
 Their hearts were full, and thus they gave them vent,
 Lord, what are we? and what is all our race, 531
 That thou for our deliv'rance should appear?
 Nay more, instead of wrath and sore rebukes,
 Shou'd in such mildest accents comfort us,
 And speak such multitudes of promises, 535

Which though by 'rophets long ago declar'd,
 We scarcely ever hop'd to see fulfil'd.
 With greatest gladness we rejoice in Thee,
 Our great Redeemer, Lord, and rightful King
 Lord we will praise Thee, for we now can say, 540
 Tho' thou with us wast angry for our sins,
 For which thou hadst indeed abundant cause,
 Yet now thine anger fierce is turn'd away,
 And thou dost comfort us, by kindest words,
 And glorious actions in our favor wrought. 545
 Thou art our shield, Thou art our confidence,
 In thee we trust, nor shall we be asham'd.
 For thou art our salvation, Thou our hope,
 Our strength, our helper and our joyful song.
 Is this the way of sinful men? O Lord! 550
 Would they requite their cruel enemies
 With such kind words and deeds of love? Ah, no.
 But thou art gracious, and shalt have the praise,
 With highest gratitude our bosoms glow
 And never can we utter what we feel 555
 Our hearts are full, nor can we give them vent,
 By all the words we utter; language fails.
 But thee with joy we own our Lord and King.
 Our highest honor is to bow to Thee.
 Reign thou for ever, Jesus always reign 560
 Thou art the God for whom we waited long:
 Thou art our Lord, in Thee we will rejoice;
 In thy salvation we will now confide.
 Though our Lords have rul'd us, yet henceforth,
 Thee, only Thee, as Ruler will we own 565

Accept us as thy flock, we ask no more.

O what a day was this ! their grief was turn'd
 To greatest joy and gladness ; and their Lord
 Well pleas'd to see the great and happy change,
 Acknowledg'd them his brethren, who before 570
 Set him at naught, and him despis'd and sold.
 Thus Joseph's brethren dealt unfaithfully
 With him their precious brother, him betray'd,
 And would have murder'd, but were hindered,
 But sold him as a slave : yet God ordain'd 575
 That he should rise to greatest dignity.
 At last these brethren, driv'n by hunger sore
 Unto the land of Egypt did repair,
 Where Joseph rul'd as Governor supreme :
 But him they knew not, though he knew them well,
 But made his first appearance rough and strange. 580
 The second time they went, and them he brought
 Into such circumstances of distress,
 As made them, weeping, fall before his feet,
 And there confess the baseness of their crime. 585
 Till finally himself he did reveal
 To all his brethren, and forgave their fault,
 And spake to them in most consoling strains ;
 Receiv'd them as his friends, and nourish'd them,
 Became their father, brother, lord, and friend. 590
 Thus Jesus Joseph's antitype, hath shew'd
 Himself a faithful friend, and brother dear,
 In dying for his greatest enemies ;
 And when he shall appear the second time,
 He will conduct himself as Joseph did : 595

That bring them low, and then exalt them high ;
 And give them pardon, and obtain their praise.

Thus shall the happy period begin,
 When Jesus to his brethren shall be known.
 Great scenes shall follow, such as none have dar'd
 To paint in verse heroic, but my pen 600
 Would fain attempt in numbers to describe.
 But O, my God, thou knowest what is best,
 And I submit to what thou shalt appoint.
 If I ne'er live to finish what's begun, 605
 I trust I shall have better exercise.
 In this bright world of bliss to which I soar,
 Where I shall see my Savior face to face,
 And praise his name in nobler strains than these :
 Joining with all the heav'nly company, 610
 His everlasting honors to proclaim.

END OF THE EIGHTH BOOK.

 BOOK IX.

THE MILLENIUM.

NOW let my pen assume a bolder strain,
 And paint in sweetest words and loftiest stile,
 That subject which can never be express'd
 In full perfection, the Redeemer's reign :
 But hence dull thoughts, and worldly cares away ; 5
 Let nothing hinder, nothing discompose,
 While I attempt the glories of that age,
 When Jesus Christ, our Lord, shall rule the world.
 From sea to sea his kingdom shall extend,
 And from the rising to the setting sun, 10
 Through ev'ry kingdom, over ev'ry land.
 All kings shall fall before him, and shall bow
 In humble rev'rence at his sacred feet ;
 And all the nations shall his word obey:
 His laws how just ! his precepts how divine ! 15
 How righteous shall his government be found !
 No fraud, injustice, or oppression, then
 Shall evermore prevail among mankind,
 During the glorious period of that age
 When Christ shall reign on earth, and Satan bound,
 No more shall tempt mankind, nor souls deceive. 21
 What wond'rous things are spoken of that day !
 What glories have the ancient seers foretold !
 Nor less will they appear when once fulfill'd,
 Than by the grand predictions they would seem 25

Destructive wars shall then no more be known
 Peace and good-will shall ev'ry where prevail ;
 No more confused noise of battles heard ;
 Nor garments roll'd in blood shall then be seen :
 Nor murd'ring instruments of war prepar'd 30
 The nobler arts of peace shall then employ
 The minds and hands of men, and swords and spears
 Shall form the instruments of husbandry.
 All slavery shall cease throughout the globe,
 And tyranny be extirpated then, 35
 And universal freedom shall take place.
 Oh what a joyful period this shall be !
 The knowledge of the Lord shall so prevail,
 That all mankind shall fear and love his name,
 And shall agree together him to serve. 40
 No more division and contentious strife.
 Shall vex and discompose the Church of God.
 All Zion's watchmen shall as one agree,
 And all see eye to eye, speak with one tongue,
 And with one mind and mouth shall praise the Lord.
 Those who believe shall dwell in unity ; 46
 Then shall it once appear how good it is,
 And pleasant thus in harmony to live !
 One mind, one heart, one soul, of one accord,
 Shall all believers be, in union join'd, 50
 Like that subsisting in the Deity,
 Between the Father and his only Son.
 Then shall the world believe, and know the truth,
 And doubt no more of the Messiah's claim ;
 But all shall with one heart to him submit. 55

ough the world the Gospel shall be spread,
 'd to ev'ry nation under Heav'n,
 from all adulteration free,
 manner as shall make its way
 heart, and turn all men to God. 60
 rfully shall light prevail,
 shall know the Lord, and need no more.
 should teach another sacred truth,
 from the least unto the greatest known,
 nly show the prophecies fulfill'd 65
 ace, joy, gentleness, goodness, and truth,
 and temperance shall then appear,
 y as things contrary now.
 ishness, and envy, pride and wrath,
 the num'rous train of deadly ills 70
 oring from those too fruitful sources, flow,
 m, and almost ruate the globe.
 ildren shall from tender infancy,
 ructed in the fear of God,
 cated as the heirs of Heav'n. 75
 ustom'd, in the pleasant ways
 m they shall walk, and find her paths
 d to their souls, and full of peace,
 d children shall be seen on earth,
 be good, obedient, faithful, wife, 80
 ul, and free from ev'ry ill.
 ents shall rejoice in those blest days!
 sir infant race in virtue grow,
 a their learning, see them goodness take,
 as now they learn to sin. 85

The education of those happy times
 Will be as diff'rent from the present mode
 As brightest day, from blackest, darkeſt night.
 Love and delight in learning will lead on.
 The happy youths, who will to heights aſpire, 4
 That but to mention now, to moſt would ſeem
 Incredible, and bord'ring on romance.
 No blows, nor threat'ning words ſhall then be uſ'd
 All ſhall be pleaſure, noble high delight :
 And eaſily ſhall knowledge be obtain'd, 9
 When vicious tempers ſhall no more deſile
 The ſouls of children, nor ſhall cloud their minds
 For ſin obſcures the light, ſhuts knowledge out,
 And makes the underſtanding cloudy, dark ;
 Cauſes the will to be perverſe, and fills 10
 The ſoul with idleneſs, that greateſt foe
 To uſeful knowledge. But in thoſe bleſt days
 Learning will be attain'd with eaſe, and then
 It will be univerſal, free to all.
 Our ſons ſhall be as plants grown up in youth, 10
 Beautiful, chearful, gay, ſtrong, innocent,
 Pleaſant, wiſe, affable, ſenſible, good.
 Our daughters like to precious corner ſtones,
 Poliſh'd, as if for palaces deſign'd.
 Fair, lovely, gentle, kind, polite, ſincere, 12
 Virtuouſ, modeſt, humble, prudent, meek.
 Form'd to delight and cultivate mankind.
 More precious than rich diamonds ſhall they ſtand,
 The glorious ornaments of human race.
 Domeltic happineſs ſhall then abound ! 14



peace and love shall grace the nuptial bands !
quarrels, broils, contentions, discords, jars,
and raving, scolding, cursing, blows,
and words, nor looks, shall then be known.
softness, softest language, actions mild, 120
the lot of ev'ry married pair.
unlike the times in which we live !
horrid discords are in families !
and words and actions wound our peace !
and far more troubles spring from hence 125
than the other woes that fill the world.
These glorious times of which I sing,
these forest evils will remove,
and prevent our mutual happiness ;
each family shall then appear 130
in a picture of the world at large,
in a picture of delight and peace.
The same peace of opinion shall be found
in the peace of families, but all
shall agree to serve the Lord 135
in these reviving times, when truth shall shine,
and falsehood shall no more appear.
Perjury, those baneful crimes,
which so much prevail, shall wholly cease.
And all no more be known, but honesty 140
to be practised by all mankind :
The long since fled, shall then return.
The whole earth bring forth a large increase ;
The barrenness shall be remov'd,
and shall bless mankind with ev'ry good ; 145

Health, plenty, happiness, long life, and peace.
 Briars and thorns, and thistles, noxious weeds,
 And poisonous plants, the ground shall bear no more
 But food and plenty, both for beasts and men,
 Shall be produc'd with very little toil. 15
 Such plenteous harvests shall the sower reap
 As shall much more than satisfy his pains.
 Labor shall be more pleasant far than now,
 And God shall prosper all the works of men.
 These shall be happy times, exceeding far 15
 The golden age by heathen poets feign'd.
 Blessings of nature, grace, and providence,
 Shall all combine happy to render man,
 Under the Government of Christ the Lord.
 The blessings of the Gospel, far and wide, 16
 Shall be extended through the universe.
 The name of Jesus shall be known by all,
 And all shall praise him daily, and shall pray
 That long his kingdom may continu'd be :
 Because his government shall be so mild, 17
 So just, so beneficial to mankind.
 More beautiful and useful far than light,
 More pleasant than the rising morning sun,
 Th' unclouded morning shines not half so fair ;
 Nor dew upon the grass so useful seems, 17
 Nor pleasant show'rs upon the meadow's mown,
 Nor the clear shining after mighty rain.
 All these are emblems of good government,
 But all fall short in beauty to compare
 With that most glorious kingdom of our Lord ;

establish'd in the latter days,
 according to the famous prophecies
 God's holy seers since time began.
 Kingdom shall extend through all the world,
 break in pieces all opposing pow'r, 180
 never be o'ercome by enemies,
 never have successor nor compeer.
 and for ever, and shall still prevail
 its num'rous foes shall bow and yield.
 Kingdom shall endure; and still must rule 185
 its great designs are all fulfill'd.
 earth shall fully be inhabited,
 as yet has never been the case.
 ordain'd for that purpose form'd it first,
 certain ye he form'd it not in vain) 190
 behold it fill'd with flocks of men,
 ye shall know that he is God the Lord.
 millions that on earth shall dwell at once,
 happy under government divine,
 will exceed the numbers that have liv'd 195
 God at first created man, on earth,
 together, even though we should
 be a person ev'ry second born
 the periods of six thousand years.
 If our Savior may with pleasure say, 200
 the blessed thousand years shall end,
 have many million subjects more
 never sin, and death, and Satan ru'd ;
 now at once my willing subjects are
 never groan'd under their tyranny. 205

When this most happy period shall arrive,
 No longer shall the ways of God seem dark,
 The plan of Providence no more obscure,
 But all shall brighten into open day,
 No more shall in its eye excite aim, 210
 That God hath made the human race in vain,
 Or but to break his laws, and him provoke ;
 And that from the beginning they have shew'd
 Themselves unworthy of their Maker's care,
 And a ways have dishonor'd him by sin. 215
 For in the days of which the prophets speak,
 Mankind shall be an honor to their God,
 A crown and diadem of highest worth,
 Esteem'd by their Creator as a prize
 Of greatest dignity, and high renown. 220
 Then human nature, not as now deprav'd,
 Shall not appear made up of earth and sin,
 A mixture vile of folly, weakness, crimes ;
 But as a vessel pure and fit for use ;
 Worthy of him who made it, and restor'd 225
 The same when ruin'd to its first estate.
 Goodness and virtue shall in glory shine,
 And human nature shall appear adorn'd
 With ev'ry grace that can become its state.
 Pride, passion, rage and strife, shall be destroy'd, 230
 And all contrary virtues shall succeed.
 Tatling, tale-bearing, slandering, lying words,
 And murdering characters with evil tongues,
 No more shall credit find, nor practis'd be,
 As now, to the great hurting of mankind. 235

Now hearts and tongues speak different, but then
 Their language shall be all the same, nor guile,
 Nor false deceit, shall dwell upon their tongues,
 Truth, peace, good-will, love, and sincerity,
 Shall be the language of their hearts and lips. 240

No more shall some of others make a prey ;
 And shall conduct themselves by that great law,
 As ye would wish that men should do to you,
 The same in ev'ry instance do to them.

Thus each shall love his neighbor as himself, 245
 And find the same return'd to him again ;
 This shall increase the happiness of all
 And make the earth in measure like to Heav'n.

But if the conduct of the human race
 Shall tow'rds each other be so different 250
 From what we now observe, then certainly
 Their whole behavior towards God shall be
 Entirely diff'rent from what now takes place.

Then shall the first and great command be kept,
 For men shall love the Lord with all their hearts ;
 Him shall they fear and worthily adore, 256
 And render him their noblest services.

What gratitude shall glow in all their breasts !
 And with what pleasure shall they praise his name !
 O with what rev'rence shall their hosts appear 260
 Before the Lord, the king of all the earth ?

Who can describe the great solemnity,
 When all the nations shall agree to go
 To pay their homage to the Lord, the King,
 Assembling for that purpose ev'ry year, 265

At the great city of Jerusalem ?

This is Jehovah's positive decree,
 And it shall come to pass in that great day,
 That ev'ry one of all the nations left
 Which came against Jerusalem to war, 270
 Shall even go up yearly there to pay
 Their humble worship to Jehovah's name,
 The Lord of Hosts, the King of all the earth ;
 And the great feast of Tabernacles keep.
 And whosoever will not thither come 275
 Of all the families upon the globe,
 Upon their land no showers shall descend.

Behold them come from ev'ry peoples land,
 All nations shall assemble at the time,
 All kindreds of the earth, from far and near, 280
 Such an assembly yet no eyes have seen.
 Behold an hundred millions now surround
 That famous city by Jehovah nam'd,
 Jehovah Shammah, or, *The Lord is there,*
 They come from ev'ry land and ev'ry clime ; 285
 But though in color various, all agree
 In one design, Jehovah to adore.

O what a most exalted song they sing,
 And praise his name upon the highest key !
 The music ravishes our wond'ring ears. 290
 Far as the eye can see, behold the throng !
 All join to glorify the sov'reign King,
 And give him highest praise who merits all.

O joyful day, when all the tribes of earth
 Shall thus in purest love assemble there, 295

Without the least design but what is good.
 No malice, wickedness, shall there be found ;
 No thieves, pickpockets, no deceitful men,
 Shall with the happy throng assemble there ;
 All shall be faithful servants of their King, 300
 Who meet to celebrate the glorious feast,
 In honour to Jehovah, Lord of all,
 And with design to cultivate the love
 And universal friendship of mankind.
 How worthy of the Lord are such designs ! 305
 How glorious, grand, friendly, benevolent !
 How calculated for the praise of God !
 And the amazing int'rest of the world !
 This may be call'd, as its proper name,
The Feast of Tabernacles, for the crowds 310
 That will assemble there will be so large,
 That all the houses cannot them contain.
 There in a friendly manner they shall meet
 And worship all together, and shall learn
 To know and do the will of Jacob's God. 315
 And feast in friendship, then with joy return,
 Each to their diff'rent regions, to declare
 The wonders which they saw and heard ; with joy
 The list'ning people shall the story hear,
 And long to see and know the same themselves. 320
 In those blest days, instead of planning schemes
 Of war and conquest, nations shall invite
 Each other to assemble at the place
 Where reigns the blessed Jesus on the hill
 Which he shall choose, his holy mountain top. 325

For thus the sacred prophecies declare,
 And it shall come to pass in the last days,
 'The mountain of *Jehovah's* house shall be
 Establish'd in the lofty mountain's top,
 And be exalted far above the hills, 330
 And all the nations thereunto shall flow.

Then many peoples shall with joy agree,
 And thus express their earnest heart's desire,
 Come ye and let us join with pleasure, go
 Up to the holy mountain of the Lord, 335
 And to the sacred house of Jacob's God,
 And he will teach us all his blessed ways,
 And we will walk in his delightful paths.

For out of Zion shall the law go forth ;
 Jehovah's word shall from Jerusalem 340
 Proceed and spread, enlight'ning all the earth.
 For he shall judge the nations of the world,
 And many peoples strong he shall rebuke,
 And they shall hear his voice, and him obey.
 As when the raging waves heard, " Peace, be still."
 They ceas'd, and lo, at once there was a calm:
 So shall the mighty peoples hear his voice,
 And cease their violence, leave off to rage,
 And beat their swords to ploughshares, and their spears
 To scythes, or other useful instruments. 350

No more shall war be follow'd as a trade,
 Nor warlike instruments again be form'd.
 The barb'rous terms shall be forgotten all.
 Nations no more against each other rise,
 Nor swords lift up, nor learn the art of war, 355



well in peace, and cultivate the ground,
fit each man with joy beneath his vine,
with his family in safety lie
[e reclin'd under the fig-tree's shade :
none shall seek each other to disturb, 360
not the peaceful citizens in fear.
Hath Jehovah spoken, and his hand
never fail his promise to fulfil.
shall the fasts be turn'd to days of joy,
ancient troubles shall be all forgot. 365
Therefore love the truth and seek for peace !
Jesus is the Prince of Peace and truth.
saith Jehovah, It shall come to pass
many peoples shall with earnestness
able to adore their God and King ; 370
Inhabitants of many cities join
in delightful work of pray'r and praise.
Dwellers in one town their homes shall leave,
to the neighb'ring town or city go,
more to raise confusion or uproar, 375
invite their neighbours, brethren, friends,
let us speedily with joy repair
thy before Jehovah's hallow'd fane,
seek the blessing of the Lord of Hosts ;
we will also go : each one shall say. 380
Many peoples, nations great and strong,
come to seek *Jehovah Tjabbath*,
thy before The Lord, and bless his name.
crowds shall to Jerusalem repair !
thy city shall be chief of all on earth. 385

There shall the multitudes assemble, there
 The praises of Jehovah shall they shew,
 And all his glories shall proclaim abroad.
 What happen'd at the day of Pentecost
 Was but a little specimen of this, 390
 Yet all the Gospel light the world has had
 Is what proceeded from that city first.
 But O, what greater glories shall adorn
 That chosen city in the coming day's,
 When thither all the tribes of men shall come 395
 To learn the will of God, and praise his name !
 From thence the grandest road, the king's high-way
 Shall lead directly to the holy Mount,
 Whereon the sacred Temple stands adorn'd ;
 A noble palace, and the residence 400
 Of Jesus and his brethren, all the saints.
 The mountain's top, is holy all round ?
 (For holiness becomes the house of God)
 And such a house as this man never saw.
 The temple built by Solomon of old, 405
 No more can bear comparison with this,
 Than meanest cottages with princely courts.
 The glory of the last house, built for God,
 Shall far exceed the glory of the first.
 Here Christ shall dwell and reign a thousand years ;
 Here shall his glorious voice be heard and known,
 And here his wonders shall to men be seen.
 And in this mountain shall Jehovah make
 To all the peoples of the earth a feast,
 A heav'n'y feast, of truth and words divine, 415

With pow'r attended, and with mighty love,
 As with the choicest wine the feast is crown'd.
 Such sweet refreshments will give greater joy
 Than choicest dainties, or the richest wine.
 O, how with pleasure will the nations sit 421
 From morn till noon, from noon till dewy eve,
 To hear the Savior his instructions give !
 O what an heav'nly feast his lips afford !
 But as it was when Jesus dwelt on earth,
 When he had fed the multitudes three days. 425
 With heav'nly bread, the manna of his tongue,
 He would not let them go till he had fed
 Their bodies with such food as might sustain
 Their nature, and from fainting them prevent,
 As to their homes they should return : thus he 430
 Who did not think it was beneath him then
 To feed the multitudes with fish and bread,
 Miraculously increased by his pow'r,
 Will also make a plenteous feast to those
 Who shall repair unto his holy hill, 435
 To hear his words, and learn his righteous ways,
 And bow before him and his name adore.
 And he that with such pleasure once beheld
 About five thousand men in order sit
 In the green grass, in ranks of fifties plac'd, 440
 Waiting their food from his most bounteous hands,
 How will he joy all nations to behold
 Assembled at his feet to hear his words !
 Ten thousand times ten thousand shall attend ;
 Numbers immense, compar'd to which the host 445

Of Xerxes, when he march'd against the Greeks,
 Was but a little feeble company.
 Yet all this num'rous host shall hear his voice
 With ease, for ev'n the dead themselves shall hear,
 And shall forsake their graves at his command. 450
 For what to him shall be impossible ?
 This blessed company shall seated be
 Around the holy mountain of their God,
 And instantly, at his command divine.
 The choicest bread, and food of richest kinds, 455
 Shall be distributed to all the guests,
 For all his saints and angels shall attend
 As ministers on this occasion grand ;
 Then shall the choicest wine to each be giv'n.
 Such was the water when it saw its God, 460
 And blush'd upon the famous wedding day,
 Where Jesus first began his pow'r to shew,
 And his disciples then his glory saw,
 And from that time believed on his name.
 The water from the river chang'd to wine, 465
 Shall cheer the hearts of all the num'rous hosts,
 And those who choose may drink the water pure.
 Then shall the fruits of those eternal trees
 That grow upon the river's banks, be giv'n.
 To ev'ry one, as they themselves desire. 470
 And then the blessing of the Lord pronounc'd,
 Shall from his holy hill dismiss the throng.
 Who shall disperse, and to their homes return,
 Praising the Lord for all his goodness shewn.
 Thus shall their minds be purg'd from sin and doubts

Book LX.]	THE MILLENIUM.	249
For in this mountain shall the Lord destroy		476
The face of cov'ring o'er all peoples cast,		
The vail that is o'er all the nations spread.		
Darkness and ignorance, and slavish fear,		
Shall all be chas'd away by light and truth.		480
How will the ransom'd of Jehovah come		
To this high mountain with exceeding joy !		
With songs and joyful shoutings as they go,		
The happy streets and villages shall ring ;		
Great joy and gladness shall they all obtain,		485
When sorrow, grief, and fighting are no more.		
The happy scenes which then shall common be,		
Would scarce gain credit should they be describ'd:		
But as the sacred writings have foretold		
The glorious wonders of that future age,		490
I venture to attempt to follow on		
Where such a guide as truth eternal leads.		
How vast shall be the changes in the earth,		
And in its soil and climates, and produce,		..
And in the dispositions of mankind !		495
The earth shall all be fruitful, and with ease		
Yield its productions to the lab'rer's hand ;		
And sandy deserts shall be fruitful plains.		
The barren wilderness a fertile field :		
New springs shall flow, and rivers glide along,		500
Where nothing now appears but burning sand.		
How glad shall be the solitary place !		
Deserts rejoice and blossom as the rose ;		
Blossom abundantly, like gardens fair,		
Well water'd as the garden of the Lord.		505

The dwellers in the barren land rejoice,
 With joy and finging, how they shout aloud !
 For Carmel's mount, and Sharon's vale no more
 Are us'd proverbially for excellence ;
 For all their glory and their beauties shine 510
 In far superior dignity in lands
 Once barren, frightful deserts ! dreary wastes !
 Instead of thorns, behold the fir-trees spring !
 Instead of briars, see the myrtles grow !
 These to Jehovah are a name and praise, 515
 An everlasting sign of truth fulfill'd,
 The plowman shall the reaper overtake,
 So vast the crop, so heavy is the grain !
 The threshing time shall to the vintage reach.
 And vintage to the sowing time extend. 520
 All climates shall be healthful, blasting winds
 And sickly damps, and burning heat, no more
 Shall breed disorders, and destroy the lives
 Of those who in or near the burning zone
 Have their abodes ; nor shall the hurricane 525
 Destroy the food and labors of the year.
 Those violent concussions of the earth,
 Which have so fatal prov'd in ages past,
 And cities in a moment have ingulph'd
 In earth's dark womb, they sell no more to rise : 530
 These dreadful evils shall no more affright,
 The earth shall rest in quiet all the days
 That Jesu's blessed reign thereon shall last.
 The pestilence that now its thousands kills
 Shall then be wholly driven from the world ; 535

and famine that with deadly rage destroys
 both soul and body as it were at once,
 no more shall reach the dwellings of mankind ;
 The fields shall yield their meat, the trees their fruit,
 a such abundance, that no pinching want 540
 can ever more be known upon the globe.
 The famous bread tree fruit, plant of renown,
 shall be so common then, that all may eat
 that bread which God himself hath so prepar'd,
 that little labor needs to make it fit 545
 for our immediate use. This plant alone
 amine for ever may prevent, because
 the trees once planted need but little care,
 and such abundance do their branches yield,
 that one small orchard planted, will produce 550
 more fruit than any family will need.
 and God hath many stores of various kinds,
 from whence he can supply the world with food,
 though it should contain a thousand times
 as many more as ever liv'd in all. 555
 But, oh, how shall the human race be chang'd,
 When Christ shall rule the world ! how different
 mankind shall be from what they ever were !
 Then God shall take the stony hearts, away
 and give them hearts of flesh ; and write his law 560
 upon their inward parts ; and deep engrave
 his just commands upon their yielding minds.
 and God will be their God, and they shall be
 his people worthy of that sacred name.
 or he will wash, and purify their souls 565

From their iniquities, and make them *clean*.
 On them he will bestow one heart, one way,
 To their advantage, and their children's too.
 They shall not from his precepts turn aside,
 Nor will he hide his glorious face from them. 571
 He will rejoice to do them ev'ry good,
 And he will take their sins and guilt away,
 And make them *clean* and pure, and sanctify,
 And fit them for his service and his use,
 His Spirit shall be pour'd upon their seed, 571
 His blessing on their offspring, and themselves.
 Jehovah will rejoice to see them pure,
 And they shall joy and triumph in his love.
 His love and kindness shall be so display'd,
 That they with greatest wonder shall adore. 581
 Their hearts, all fir'd with love and gratitude,
 Shall cause their noblest pow'rs to praise his name.
 Their love to God shall form their tempers right,
 And fill them with benevo'ence to men,
 From whence all acts of kindness shall proceed. 583
 O what exalted friendship shall abound,
 And make the race of men like angels pure !
 Deceit and guile, and flattery and fraud,
 Ambition, he'llish rage, those passions fou',
 Shall all be banish'd from the peaceful scene. 591
 A thousand promises the Lord hath made,
 That he these mighty wonders will perform.
 His holy word abounds in such as these,
 My people they shall be ; and I their God.
 And this is ev'ry thing express'd at once ; 595

an our largest wishes ask for more.
 I shall be the God of all mankind,
 God of all the families of the earth,
 ev'ry blessing needful he'll bestow.
 y shall be his people, he will make 600
 : such whereof he shall not be ashamed,
 no other glorious blessing shall attend
 happy race of men in that bright day ;
 Saints of ancient times shall reign on earth,
 Christ, their Lord ; and doubtless shall at times
 converse with men, and them instruction give.
 they shall be appointed to preside.
 el, the wise and good, shall have a lot,
 which he shall with honor stand, and shine,
 the bright lustre of the firmament: 610
 blest apostles on their thrones shall sit,
 judge the chosen tribes of Isr'el's race.
 Servant who improv'd his pound so well,
 n to gain, ten cities shall receive,
 have authority o'er them to rule : 615
 at gains five, shall have five cities giv'n
 the same glorious purpose as the first.
 who have faithful in a little been,
 : and authority shall have o'er much.
 m that overcometh, Christ will give 620
 r over nations, as himself receiv'd ;
 give a right to such to sit with him,
 : his throne, as when he overcame,
 Father plac'd him on his glorious throne,
 ve all principalities and pow'rs. 625

Now, if we suffer with our Savior dear,
 He will advance us in his glory high.
 What are the suff'rings of this mortal life,
 Compar'd to glory which shall be reveal'd ?
 For if we suffer, we shall reign with him. 630
 Behold the souls of such who lost their lives,
 To bear a witness for the Savior's name,
 And who had worshipp'd God, and not the beast,
 Nor yet his image, nor receiv'd his mark ;
 These live and reign with Christ a thousand years.
 These are the faithful souls in ev'ry age, 636
 Who bear a living witness for the truth.
 These shall be privileg'd above the rest,
 For none shall live again but such as these,
 Until the thousand years shall be fulfill'd. 640
 How blessed and how holy must they be
 Who in this glorious resurrection share ?
 On them the second death shall have no pow'r :
 But they to Jesus shall be priests and kings,
 And with him reign a thousand years on earth 645
 This honor all the saints of God shall have,
 Thus to rule over, and to bless the world.
 The saints of God the kingdom shall possess,
 The greatness of the kingdom under Heav'n,
 Shall be their portion and inheritance ; 650
 Which they for ages shall in peace enjoy.
 Thus Saviors shall upon Mount Zion sit,
 To judge, subdue, and govern all the world.
 Thus shall the kingdoms of this world become
 The kingdoms of our God, and of his Christ, 655

And he shall to the age of ages reign.
 Then shall that pray'r in measure be fulfill'd,
 Thy kingdom come, O Lord, thy will be done
 Upon this earth, as it is done in Heav'n.

How sure is prophecy ! the time makes haste ;
 These things must be accomplish'd in their time,
 However scoffers may our faith deride
 With their old taunt, Where is his promise now ?
 For an appointed time the vision stays ;
 But though it seems to tarry, wait, ere long 665.
 It certainly will speak and will not lie.
 Behold it comes, and will not long delay !

Remember me, O Lord, and let me know
 That favor which thou bearest to thy saints,
 And let mine eyes this great salvation see, 670.
 And gladly with thy favor'd ones rejoice,
 And glory with thy own inheritance.

Jesus, when thou shalt to thy kingdom come,
 Then, my dear Savior, then remember me.
 Let this my earnest pray'r on record stand, 675.
 Nor be forgotten in that awful day.

When thou shalt from the highest Heav'ns descend,
 To take possession of this lower world.

O raise me from the dust to see thy face !
 Before thee may I stand with boldness then ; 680.

In glory with my Lord may I appear,
 Thou art my life, for thee, in thee I live.
 O make me like thee in this present world.

That day shall be most glorious, and that age
 Wherein the blessed Jesus shall be King, 685.

Will far exceed in splendor, grandeur, grace,
 All the descriptions of my feeble pen.
 But yet, before I leave the charming theme,
 I would attempt, in one collective view,
 Our Savior's blessed kingdom to describe. 690

Why do the heathen rage, and madly join,
 The Lord, and his Anointed to oppose ?
 Why do they seek to cast their cerds away ?
 Jehovah, in the Heav'ns, shall laugh to scorn
 Their vain attempts, their feeble rage deride. 695
 Thus will he speak in thunder to their ears,
 In spite of all your proud rebellious rage,
 Behold the King, my King, whom I have set
 Upon my holy mountain, Zion's hill.

I will declare Jehovah's great decree. 700
 Thus hath he said, Thou art my only Son,
 This day have I begotten thee, my Love,
 My sole delight, the image of myself.
 Ask me, and I will give thee heathen lands,
 And earth's remotest bounds thou shalt possess ; 705
 'The world is thine inheritance by right.
 Thou shalt with ease all opposition quell,
 'The kingdoms of the universe subdue.

Now therefore, O ye Kings of earth be wise ;
 Ye judges, hear instruction, and regard ; 710
 Serve God with fear, with holy awe rejoice :
 Kifs ye the Son, submit to his commands,
 Or else you die and perish at his word.
 His frown can kill, his smiles are Heav'n itself.
 How blest are all that put their trust in him ! 715



Jehovah, Lord, how excellent thy name
In all the earth ! thy glory thou hast rais'd
Above the highest Heav'ns in dignity.
Out of the mouths of sucklings, weakest babes,
Thou hast ordain'd both wisdom, pow'r and might,
That thou might still thy proudest enemies, 721
And lay in the dust the haughtiness of man.
When I survey the Heav'ns, with all their host,
The moon and stars, which thou of old ordain'd ;
How is my raptur'd soul, with wonder fill'd, 725
That thou should'st ever deign to notice man,
The helpless son of man, the child of dust !
How dost thou stoop, if heav'n thou would'st survey !
But infinitely more to visit those
Who dwell in dust and tenements of earth ! 730
Yet hast thou human nature dignify'd,
By setting it superior to the brutes ;
And gave to man at first unbounded rule
O'er all thy handy works on earth below,
All cattle, beasts, fowls, fish, and creeping things.
But how much more hast thou exalted man, 736
And human nature highly glorify'd,
By sending thine own Son to take our form,
And join our meaner nature to his own !
But when he shall a second time appear, 740
Cloth'd in our nature, and with glory crown'd,
The universal kingdom shall be his,
And all shall bow, and his dominion own.
That age to come to him alone belongs,
Not in subjection to the angels put. 745

The world with all its peoples, nations, tongues,
 He claims, who bought them with his precious blood ;
 And they to him their firm allegiance owe.

They who inhabit earth's remotest bounds,
 Shall with fix'd purpose to the Lord return ; 750
 And all the kindreds of the nations come,
 And worship at thy feet, and thee adore.

The kingdom to Jehovah appertains,
 Pow'r, glory, and dominion, are his due :
 Among the nations he is governor. 755

The living and the dead must all submit.

They now serve him truly, shall return.

With him to earth, when he shall come to reign ;

And shall declare to peoples yet unborn

His truth, love, righteousness, and wond'rous works.

My willing heart indites a matter good : 761

Touching the glorious King ; my tongue shall speak

As fluently as ready penmen write ;

Because my subject, copious, grand, sublime,

Hath so my soul with all its pow'rs inspir'd. 765

Thou fairest of ten thousand fair ones, none

Of all our race may be with thee compar'd.

Bless'd for ever is thy glorious name,

For God hath infinitely blessed thee.

Gird now thy sword victorious on thy thigh, 770

With majesty and glory deck thyself.

O Lord most mighty, and magnificent !

Ride forth to conquer, and thyself array

In righteousness, and truth, and majesty,

Yet full of meekness, and of love divine. 775

erity shall surely thee attend,
 cause is good, and God is on thy side.
 strong right hand, well arm'd, shall wonders do,
 the things, O Lord, thou wilt perform.
 arrows sharp shall pierce the stubborn hearts
 thine enemies, and bring them down 781
 y blest feet to fall, and own Thee King.
 throne, O God, shalt to the ages stand,
 thy sceptre, and thy kingdom built
 righteousness and truth, shall long endure. 785
 righteousness thy soul hath such delight,
 wickedness so hateful is to thee,
 God, thy God, with oil of sacred joy
 thee anointed, and proclaim'd Thee Chief
 ll thy brethren; Thou in all things hast 790
 ninance, for sov'reign pow'r is thine.
 ou hast pow'r to give eternal life
 thy followers who Thee obey :
 o suddue thy strong, thy num'rous foes :
 inally all ruin'd things restore. 795
 ame is, like the costly ointment made
 d's command, and all thy garments smell
 ſa, myrrh, and aloes, and perfumes,
 etest scent, whereby they made Thee glad.
 en blest Mary broke the box of Nard, 800
 our'd it on thy head, the house was fill'd
 that sweet favor, which obtain'd from Thee
 commendation, and eternal fame : [prove ;
 h some were fill'd with rage, Thou did'st ap-
 ast declar'd, that in whatever place 805:

The gospel shall be preach'd, this shall be told.
 I in my feeble measure have fulfill'd
 What thou didst prophecy, and now I set
 That pleasing circumstance in this my work ;
 And O, my Lord, accept my love to thee ! 81
 And this attempt of mine, O Lord, preserve
 From dull oblivion ; let it still survive
 Until thou in thy glory shalt appear.

Kings daughters shall appear to grace thy train,
 The nations of the world shall own thee Lord ; 82
 Thy bride, thy chosen people shall be seen,
 Adorn'd with rich attire, and crown'd with gold.
 All people shall their idol Gods forsake,
 And their vain customs and traditions leave,
 And serve and worship Thee, their Lord, alone : 83
 Then beauteous in thy sight they shall appear.
 The kingdoms of the earth to Thee shall bow,
 Strange nations shall intreat and seek thy face.

But oh, how glorious shall thy Church look forth
 Like morning light, and fairer than the moon ; 84
 Clear as the sun, as Tirzah beautiful ;
 Comely as once appear'd Jerusalem
 And as a warlike army terrible.
 No longer weak, despis'd, sunk down, oppress'd.
 For though among the pots the long has lain, 85
 Yet as a beauteous, golden winged dove,
 She shall appear in beauty all divine.
 Glorious within, no painted hypocrite ;
 Nor meanly clad, wrought gold her clothing forms ;
 In splendor and in glory shall be brought, 86

the king, with needle-work array'd.
 the virgins, her companions, join
 adore, who is the Lord of all.
 gladness and rejoicing shall they come,
 with profoundest rev'rence enter there 840
 Jesus, Lord of glory, holds his court,
 am'rous shall thy happy offspring grow !
 thou may'st princes make in all the earth.
 me, Redeemer, shall remember'd be
 shout all generations evermore. 845
 the peoples shall adore thy name.
 out thy praise to earth's remotest bounds,
 h all the ages of thy future reign.
 rious King, how most divinely fair !
 y bride, the object of his love ! 850
 'nly kingdom, full of righteousness !
 the world when thus by Jesus rul'd !
 ppy nations who shall feel his rays !
 happy they who with their Lord shall share !
 al exults even at this distant view ; 855
 what joy must the beholders feel !
 rious words are spoken by the Lord,
 ting that triumphant state of things !
 by his leave I further will relate.
 p your hands, ye peoples, shout for joy, 860
 th the voice of triumph sing to God !
 , God most high, is terrible,
 er all the wide creation reigns.
 n of God once to our earth came down,
 n, our salvation to procure ; 865

And when the glorious work he had perform'd,
 Back to the Heav'ns he went, with shouts of joy:
 God with a shout ascended to his throne,
 Jehovah, with the heav'nly trumpets found.
 Sing praises unto God, sing praises loud, 870
 Sing praises to our King, sing praises high :
 For God most High is King of all the earth,
 With understanding his high praises sing.

The Lord our Savior shall from Heav'n return,
 And over all the heathen nations reign, 875
 Shall sit upon the throne of holiness.
 The princes of the peoples shall agree
 Then to assemble, and their homage pay ;
 And own the God of Abrah'm for their God.
 For not one only shall his people be, 880
 But all the nations shall to God belong ;
 And Jesus, King of nations, as of Saints,
 Shall greatly be exalted, head of all :
 The Monarch of the Globe, Lord of the world.

In that blest age the happy race may say, 885
 Great is Jehovah, greatly to be prais'd,
 Both in the glorious city of his choice,
 And the mountain of his holiness.
 How beautiful for situation stands.
 The sacred mountain, at a distance north 890
 From where the glorious house of old was plac'd,
 This holy mountain, where the Lord resides,
 Is now the joy and wonder of the earth ;
 No warlike pow'rs will dare attack the place.
 Where the immortal King of glory reigns. 895



Such a daring mad attempt be made,
By distant fight would terrify,
With the courage of the mightiest kings,
Their souls with vast astonishment,
Starts with trouble, fear, and mighty pain. 900
 abode with joy we will repair,
 His will to learn, and him adore.
 In leisure we the sacred dome survey.
 We now forget the favor'd place,
 By which the Lord Jehovah nam'd. 905
 Which so many wonders we have heard ;
 Which we heard alone, our eyes have seen.
 We'll establish it forevermore.
 We'll the capital of all the world.
 We'll see, O God, is through all nations known,
 His name is heard to earth's remotest bounds ; 910
 In His own right hand is full of righteousness.
 His people's ancient hill in God rejoice ;
 His people's daughters in their King be glad,
 For the judgments of the Lord are just. 915
 Let us now this city well survey
 And sound this most delightful, wond'rous place :
 And mark its tow'rs, and mark its bulwarks well,
 And see all her princely palaces ;
 And great their number, and how beautiful ! 920
 Which on the globe can vie with this,
 For its beauty, size, magnificence,
 And the multitude of its inhabitants.
 Our distant lands will tell its fame :
 Which in the present age will we confine 925

Our true report, but ages yet unborn
 Shall hear the declarations of our lips.
 For 'tis not now with men as formerly,
 Who for a moment flourish'd, then cut down,
 Their names were lost in dust, their words forgot,
 This God will be our God, from age to age; 934
 Long shall we live his glories to behold.
 And if we follow him as our sure guide,
 He safely will conduct us over death:
 We from this earthly happiness shall go, 935
 To an immortal life of higher joys,
 And be translated as Elijah was,
 And Enoch long before and never die.

Thus may the happy millenarians talk,
 Nor talk in vain, for God has promis'd much, 945
 And all that he has spoken shall be done
 With what delight their hours shall pass away
 In such blest conversations in those days!
 No empty trifles then shall kill the time,
 Nor lies, nor slanders, occupy their tongues. 945
 The praises and the wond'rous works of God,
 Shall infinitely better them employ.

O 'tis ten thousand pities that our race
 Should ever have their faculties abus'd,
 And so perverted such a noble gift 950
 As speech almost peculiar to mankind,
 To serve the worst of purposes, instead
 Of glorifying him who gave us tongues
 To praise his name, and men to edify!
 Before I farther pass into those scenes 955

Of ravishing delight, which shall take place,
Under our dear Redeemer's happy reign,
Here let us pray for their accomplishment.

O God, to us be merciful, we pray,
And cause thy loving face on us to shine ;
And let thy way upon the earth be known,
Be thy salvation to the world reveal'd.

O let the peoples praise the living God,
Let all the peoples praise thy holy name.

O let the nations all in Thee be glad,
And sing for joy, for thou with righteousness
Shall judge and govern earth and all its tribes.

O let the peoples praise thy name, O Lord,
Let all the nations shout, and sing for joy,
Then shall the blessed earth her increase yield,
And our own God shall bless us with his love.

O Lord Jehovah, all thy people bless,
And let all nations fear and serve their God.
Arise, O God, and judge the earth, for thou
All nations shall inherit as thy right.

Hasten, O Lord, the long expected day,
When Jesus shall assume his kingly pow'r,
And reign on earth, as Scripture hath foretold.
He shall thy people judge with righteousness,
With truth and justice shall thy poor defend.
The mountains peace shall to the peoples bring,
The little hills with righteousness shall shine.

The poor especially shall be his care,
The children of the needy he shall save ;
But all oppressors will in pieces break.

The nations of the world shall fear thy name,
 While sun and moon, and days and nights endure ;
 Throughout all generations of mankind
 He shall descend to earth like friendly rain,
 Not to destroy, but bless, preserve, restore. 990
 Like fructifying show'rs so shall he come :
 The great restorer of the human race.
 How shall the righteous flourish in his days !
 Peace shall abound, and overspread the earth,
 And long endure ; and wars no more be known.
 All nature shall be chang'd, and happiness
 Shall be as common then as mis'ry now.
 From sea to sea shall his domain extend,
 And from the rising to the setting sun 999
 Throughout all realms, to earth's remotest bounds.
 The dwellers in the wilderness shall bow
 Before his feet, his foes shall lick the dust,
 The kings of Tarshish, and the distant isles,
 Their choicest gifts shall bring with one accord ;
 The kings of Sheba and of Seba join, 1005
 To yield their richest treasures to his will.
 Nor these alone, but all the kings on earth
 Shall fall before him, and his name adore ;
 And if the kings shall yield, no doubt remains
 But all the nations shall his servants be. 1010
 The common people, when the Savior preach'd,
 With gladness heard him, while the great despis'd ;
 And certainly when he shall come to reign,
 And all the heads and leaders shall submit,
 The common people will obedient be. 1015

His government shall be what kingdoms should,
 Friendly, safe, peaceful, happy for the poor,
 Just, righteous, meek, beneficent, and kind,
 Where poor and needy gain their rights at once,
 Without expence, vexation, or delay ; 1020
 Where no respect of persons can be found,
 Nor bribes accepted, nor injustice done.
 But judgment, mercy, truth, and equity.
 All reign together ; such all governments
 Should be, and such will be our blessed Lord's. 1025
 The needy and the poor shall be his care.
 And such as have no helpers, wealth, nor friends,
 When they shall cry, he will deliver them.
 The friendless, poor, and needy, he shall spare,
 The souls of all the needy he will save. 1030
 From fraud, deceit, and violence, them redeem,
 And precious in his sight shall be their blood.

O what a kingdom shall our Savior's be !
 Long shall he reign, shall live forever more.
 To him the gold of Sheba shall be giv'n ; 1035
 For him shall constant, earnest pray'r be made,
 And daily shall his worthy name be prais'd.
 His name to endless ages shall endure,
 Long as the sun it shall continu'd be.
 In him shall all the tribes of men be blest, 1040
 And all shall call him BLESSED in return.

O blessed be Jehovah, God Most High,
 The God of Israel, who alone performs [awe.
 Those wond'rous things, which fill the world with
 And blessed be our Savior's glorious name ; 1045

Let the whole earth be with his glory fill'd :
 O let his kingdom speedily approach,
 Spread far and wide, and over all extend,
 And long continue to the end of time.
 Let all the friends of Jesus say, Amen. 1050

This pray'r is of the greatest consequence ;
 Let it be seal'd with highelt fervency,
 And be with loud amen, amen, confirm'd.
 What songs of joy, and shouts of loudest praise,
 Shall in that day be to Jehovah sung ! 1055
 Of which the following are a specimen.

Jehovah reigneth, cloth'd with majesty,
 Girded with strength, with truth and glory clad.
 His kingdom is establish'd in the world,
 So that it never can be overthrown. 1060

Of old thy throne was settled long ago,
 Because thou, Lord, from everlasting art.
 But what an opposition has been made,
 By swelling floods, loud billows, roaring waves,
 Against thy government upon the earth. 1065

All pow'rs and peoples rose against thy right,
 But thou art mightier far than all thy foes.
 The proudest waves with their tumultuous noise,
 Can never shake thy kingdom or thy throne.
 Thy testimonies sure shall firm abide, 1070

And holiness becomes thy dwelling place,
 And all who would approach to worship thee.
 O come, and let us too Jehovah sing,
 And make a joyful noise to God, our strength.
 Let us with thanks into his presence haste, 1075

I make a joyful noise to him with psalms.
 Jehovah is our God, our King most High,
 made the sea, dry land, hills, mountains, vales :
 claims a right to rule the world he made.
 e, let us worship, and with rev'rence bow,
 I kneel before the Lord, our Maker's face. 1081
 our God, and doth our worship claim :
 s our Father, Shepherd, Savior, Friend ;
 are his people, sheep, his constant charge.
 t us hear his voice, and him obey ! 1085
 let our hearts be harden'd from his fear,
 we should be depriv'd of this his rest.
 sing unto Jehovah God a song,
 and melodious ; all the earth shall sing.
 to Jehovah, blefs his holy name, 1090
 day to day his great salvation shew.
 re his glory in the heathen lands ;
 roud'rous works to all mankind proclaim.
 is Jehovah, greatly to be prais'd,
 e all gods Jehovah should be fear'd. 1095
 heathen's idol gods how worthless they !
 God, Jehovah made the earth and Heav'ns.
 r, strength, majesty before him dwell,
 nctuary doth with beauty shine.
 to the Lord, O nations, kindreds, tongues,
 to Jehovah glory, might, renown ; 1102
 him that glory which is justly due
 s great name, most worthy of regard.
 ng an off'ring, come into his courts,
 n his glorious sanctuary praise ; 1105

Let all the earth before him stand in awe.
 Proclaim among the heathen, Jesus reigns ;
 His throne is now establish'd on the earth :
 His kingdom now erected shall remain,
 And shall not be remov'd while time endures. 1110
 Most righteously he shall the people judge.

O let the Heav'ns rejoice, the earth be glad ;
 And let the noisy sea with gladness roar,
 And all the num'rous things therein rejoice.
 Let all the fields be joyful, and the trees 1115
 Join in the joy and harmony of song ;
 Before Jehovah, judge of all the earth,
 Who comes in righteousness to judge the world ;
 And all mankind with truth and equity.

Jehovah reigneth, let the earth rejoice, 1120
 Let the whole multitudes of isles be glad ;
 Though clouds and darkness do his ways surround,
 His throne establish'd is in righteousness.
 When he descended from the Heav'ns above,
 To take possession of his glorious throne, 1125
 A fire before him went, his foes consum'd,
 His lightnings flew, enlightening all the world ;
 The earth beheld, and trembled at the sight ;
 The mountains claye asunder, and the hills
 Dissolv'd like wax before the melting fire ; 1130
 And spoke the presence of the mighty Lord,
 The Lord of all the earth, in person come,
 To save the ruin'd world from sin and death.
 The Heav'ns above his righteousness declar'd ;
 And all the people have his glory seen ; 1135

But worshippers of idols were amaz'd :
 Confounded sorely were those stupid fools,
 That adoration paid to stocks and stones.
 Now all the nations idols, have renounc'd,
 And all their worship have to him transferr'd. 1140
 Angels in Heav'n, and princes here below,
 Agree the Lord's Anointed to adore.

Zion, in great 'distress, was glad to see
 The judgments of the Lord on idols fall ;
 And Judah's daughters did in him rejoice, 1145
 Who came to judge their foes, and them redeem.
 Thou, Lord, art high, and rulest all the earth,
 And art exalted far above all gods.

Now one Jehovah reigns, his name is One,
 In opposition to all images. 1150

All ye that love the Lord all evil hate,
 For he is come on purpose to destroy
 Sin, darkness, all iniquity, and crimes
 Of ev'ry sort, these must be borne no more.
 He will preserve the souls of all his faints, 1155
 And from the wicked's hands deliver them.

Eternal light is for the righteous sown,
 And gladness for the men upright in heart.
 Rejoice in God, ye righteous, and give thanks :
 At the rememb'rance of his holiness. 1160

O sing unto the Lord a new made song,
 For things most marvellous he hath perform'd ;
 His own right hand, his holy mighty arm,
 Hath fully gotten him the victory.
 The Lord hath made his great salvation known,

His righteousness hath openly reveal'd, 1174
 In sight of all the heathen nations round.
 He hath remember'd mercy, truth, and love,
 Towards the tribes of Israel his friend ;
 Nor them alone, for earth's most distant lands 1175
 Have seen the great salvation of our God.
 O make a joyful noise unto the Lord,
 Let all the earth, now happy, bless his name.
 Make a loud noise, rejoice, and sing his praise
 Sing loud unto Jehovah with the harp, 1176
 And join the noise of harps with pleasant psalms
 Let voices mix with choicest instruments ;
 Let solemn trumpets blow, and cornets make
 A joyful noise before the Lord, the King.
 Let the great ocean with its fulness roar 1177
 With joy and gladness, and the universe,
 The world, and all that dwell therein, rejoice,
 Let all the floods of waters clap their hands,
 The hills and mountains all together join,
 In grandest chorus of eternal joy, 1178
 Before the great Jehovah, Jesus, Lord.
 Behold he comes, he comes to judge the earth,
 With righteousness he comes to judge the world,
 And all our race with equity and truth.
 Jehovah reigneth, let the people fear ; 1179
 Upon the holy mountain now he sits,
 Surrounded with the host of all his saints.
 O let the earth be mov'd with rev'rend awe !
 How great Jehovah is in Zion's hill !
 How much exalted is the Lord our King !

How glorious his high throne of holiness !
 And let all people praise thy holy name !
 Thy glorious name is terrible and great.

The righteous judgment of the Lord, our King,
 Is by his strength and pow'r supported well. 1200

O Lord, thou dost establish equity,
 And righteousness and judgment dost perform.
 Exalt Jehovah, God, and worship him.

For he is holy ; bow before his feet.

Nothing but holiness and purity 1205

Can be acceptable to God, our King.

Exalt the Lord, and magnify his name,
 And pay your homage at his holy hill ;
 Jehovah is the God of holiness.

Make to the Lord a joyful noise ye lands, 1210

Jehovah serve with gladness, and approach
 His sacred presence with most joyful songs.

Know that Jehovah he alone is God,

He is our Father, Maker, Shepherd, Lord,

We are his people, workmanship, and sheep. 1215

Enter into his gates with thankfulness,

Into his holy courts with songs of praise.

Be thankful unto him, and bless his name.

For O how good is our Jehovah God !

His mercy doth from age to age endure ! 1220

His truth and goodness shall for ever last.

Such are the songs of the millennial age ;

And O how lovely must those scenes appear

Which justify such lofty stile as this ?

Nor can the boldest words, or highest thoughts,

All men shall know the Lord, both small and great,
 And all shall serve him with one free consent.
 No jarring discords shall on earth prevail,
 No difference of faith and worship then.
 Believers shall be all in harmony, 1290
 And all the world shall the Messiah know.
 The earth shall with inhabitants be fill'd,
 And highly cultivated and improv'd,
 And ev'ry useful art and science brought
 To full perfection. Happiness and peace, 1295
 Health, plenty, joy, delight, and cheerfulness,
 Shall overspread the globe, and banish care,
 Sickness, vexation, strife, and discontent ;
 Then pleasure shall be gay and innocent :
 All these shall tend to lengthen out life's thread ;
 Which shall by God's appointment be restor'd 1300
 To the longevity of ancient times.
 And further, men be privileg'd to pass
 Unto the life immortal, by a way
 Not now to them indulg'd ; by change, not death.
 All the advantages of former years, 1305
 Shall meet together in that happy age.
 Then all the good men who have ever liv'd,
 Shall be on earth at once, with Christ, their head.
 And far more numerous shall be the births 1310
 Within that period, than shall be before,
 If all were counted from the birth of time.
 Then all the useful knowledge ever known
 Shall be combin'd, but all the evil lost,
 Sunk in oblivion, overwhelm'd with good 1315

Thus shall that age roll chearfully away,
 While Jesus reigns on earth, and all mankind
 Yield willing service to his holy laws,
 And live in happiness complete and full.

O glorious day, when shall it once arrive ? 1320

Fain would our longing eyes behold the sight,

A world of rationals : a government

Just, universal, free from all defects ;

A monarch wise, good, pow'rful, righteous, kind,

Without a fault, and who shall never change, 1325

Nor die, nor by his foes be overcome :

And happy subjects, num'rous as the drops

Of pearly dew, from morning's fruitful womb,

All faithful to their Sov'reign, free from vice :

And age that will dishonor God no more, 1330

And that will prove his promises all true

His laws all just, and all his dealings right,

Will justify his works, his words, his ways,

And shew both what God is, and man should be.

END OF THE NINTH BOOK

 BOOK X.

THE END OF THE MILLENIUM.

The Loos'ing of Satan, his Deception of the Nations, their hostile Attempt, and dreadful Overthrow, the second or general Resurrection, the Day of Judgment, the Sentence pass'd on the Wicked, the Conflagration, and the Punishment of Transgressors in the Lake of Fire.

AS I must now attend to gloomy themes,
 The darkest scenes that ever have been known,
 Since God created man upon the earth,
 Or ever shall take place till that great day :
 I choose a season when my mind is tun'd 5
 To grief and mourning, and lamenting woe.
 Help me, O sacred Spirit, who didst call
 The prophet Jeremiah, when a child,
 And taught his melting heart those plaintive airs,
 His pen to write those mourning odes of woe, 10
 For which his genius was so well design'd,
 And which the times wherein he liv'd requir'd.
 He was a son of sorrow, so am I !
 He mourn'd a nation ruin'd, I, a world ;
 He saw, and he lamented Judah's fate. 15
 Deceiv'd, betray'd to ruin with their king.
 I mourn ten hundred thousand millions burn'd
 With fire from Heav'n, because they did rebel,
 In consequence of being once deceiv'd
 By that deceiver, cunning, pow'ful, fly, 20

t or last the most hath overthrown,
 ly, shall be himself subdu'd.
 rful scenes I now attempt to sing.
 must that glorious period have an end ?
 Millenium itself must close ! 25
 lest night succeeds the brightest day !
 most glorious thought supports our minds,
 e attempt, if possible, to paint,
 al, mournful, sad distressing scene,
 ghtest day shall finally succeed 30
 ancholy night ; darkness no more
 at eclipse, but day shall ever shine,
 ghter grow, while God himself exists.
 e at present, all ye pleasing thoughts,
 urnful muse alone becomes my theme ! 35
 the sad disaster, greater far
 hen the tempter did of old beguile
 mon mother Eve ; her virtue gone,
 i monster she by him conceiv'd,
 ight forth sin, which fill'd our world with woe,
 kness, sorrow, want, despair, and death,
 ynants reign'd on earth six thousand years.
 adful flood which swept a world away
 een thousand millions at a stroke,
 their bold rebellions had no bounds, 45
 n'd to cast the yoke of God away,
 'd allegiance to their sov'reign Lord,
 t a time endur'd, and gave reprieve ;
 t so disobedient still remain'd,
 d at last the dreadful word pronounc'd, 50

Man whom I made, from earth I will destroy :
 And soon he executed his design,
 And all the race of man, by water drown'd,
 Save Noah and his family alone :
 But that amazing judgment can't compare 55
 With this which now my pen would fain unfold.

But O, the tale so sad, so dreadful, strange,
 So far beyond what language can express !
 It overpowers my faculties of mind ;
 And fain I would avoid the doleful theme : 60

But having undertaken, must go through,
 If my Creator, who hath long sustain'd
 My tabernacle frail, will give me leave
 'Till his work to finish, ere he calls me hence.

Unless the fore afflictions I endure 65
 Oblige me to relinquish all my works,
 For which, indeed, I often find myself
 Unfit, and sometimes ready to despair ;
 And wonder truly how I durst attempt
 So vast a theme, so difficult a task. 70

But let me waste my reader's time no more.
 Now let me rush at once into the gloom,
 That for a little season must eclipse
 The glorious day our Redeemer's reign.

When once the thousand years are at a close. 75
 The Devil from his prison must be loos'd,
 And be permitted once again to rove
 The earth around, and once more try his art
 Of fell deception, and shall have success.
 A thousand painful years of bitter woe 80

Have not subdu'd his proud rebellious heart,
Nor in the least his nature fierce have chang'd.
But let no mortal man presume to say,
That such a change to him can never come.
For though no creature can his pow'r controul, 85
Far less presume his courage to subdue,
Yet he that made him can the serpent slay,
Can make his sword approach, and pierce his heart,
Though hard as northern steel, like millstone firm.
And though his scales of pride, so close shut up. 90
Forbid all entrance, but Jehovah's sword,
Yet he can pierce, and put his heart to pain :
The serpent's head can bruise, his pow'r destroy,
And bring him willingly at last to bow
At his Creator's feet, and him adore. 95
And whensoever this great work is wrought,
'Twill be by far the most triumphant scene
That ever did, or will take place till then.
And this makes me conclude it shall be done ;
For nothing is impossible with God. 100
But long before this mighty change takes place,
He must be doom'd to dwell in penal fire,
A long and dreadful night of pain, and feel [through.
Those tortures which must pierce him through and
But here I now must trace his crafty guile, 105
By which he shall deceive the race of men,
And gather them, in battle to contend
With him who doth possess Almighty pow'r.
Who could suppose that such would ever join
The foe of God and man, who once have know

And felt the happiness which all shall feel 111.
 Under the blest Messiah's glorious reign ?
 But never let our reason, proud and weak,
 Prompt us to disbelieve what God hath spoke.
 For did not angels fall from purest bliss ? 115
 Had they not known their Maker's pow'r and love ?
 Had they not ev'ry thing that heart could wish ?
 But still they fell through pride, and rose in arms
 Against that pow'r which could not be destroy'd,
 That this was madness, all who think at all 120
 Will readily admit, and might conclude
 That long ago these beings were convinc'd:
 That nothing can prevail against the Lord.
 But why continue then an useless war ?
 Such is their rage and malice, and revenge. 125
 Which makes them seek the ruin of mankind ;
 Nor seem to care how much their woes increase,
 If they can numbers with themselves involve.
 And they have gain'd such numbers heretofore,
 As will encourage them to try again. 130
 But O, the cunning arts which they shall use
 Such numbers to seduce to join in war
 Against the Lord ! alas ! what tongue can tell ?
 And that old serpent, who at first prevail'd
 Against our mother Eve in Paradise, 135
 And by the sly persuasion of his tongue
 Persuaded her to break the law of God,
 And eat the fruit of the forbidden tree ;
 Thus vent'ring death her appetite to please :
 He shall attempt, and mightily prevail, 140

Book X.] THE END OF THE MILLENIUM. 283

**The nations to deceive, delude, destroy.
His old deceiving arts he can't forget,
Till he has suffer'd justly for his crimes.
His rage and malice, more and more increas'd,
Will prompt him to exert his utmost skill, 145
To desolate the globe, and ruin man.**

Now round the earth he roams, with full intent
To forge and utter all his hellish lies,
Thereby to draw mankind into the snare,
And bring them to rebel against the Lord. 150

And too successful shall the tempter be !
The nations in the quarters of the earth
Shall be deceiv'd, and follow him, their foe,
In numbers like the sands upon the shore.

The holy city and the heav'nly camp 155
They shall surround, and think to overcome ;
And, fraught with pride, as once the Angels fell,
So shall they fall, and perish in despair.

How vain shall be this daring bold attempt
Against the city, and the camp of saints ! 160
The contest shall decided be at once.

Fire shall descend from Heav'n, and them consume !
The possibility of which is plain.

From that destruction which on Sodom fell ;
Brimstone and fire from Heav'n destroy'd them all.
So shall this host of rebels be devour'd 166

By fire from Heav'n ; and Satan who deceiv'd,
And gather'd them to fight against the Lord,
He shall himself be seiz'd, and justly cast
Into the lake of fire, the house of pain. 170

Where with the beast and pseudo prophet join'd
 In punishment as they were join'd in sin,
 Ages of ages they shall suffer there.
 There they were cast a thousand years before,
 While he was only in the pit confin'd, 17
 And afterwards releas'd a little time.
 But now the measure of his sins are full,
 And he is doom'd to bear extremest woe.
 Without the possibility of ease from pain
 One single moment, or the smallest gleam, 18
 Or hope of ever gaining vict'ry more ;
 Or seeing end of his calamity,
 Save by entire submission to the Lord :
 And this for many days he will disdain,
 As hitherto he has for ever done, 18
 Choosing to suffer lasting misery.
 Rather than to the Son of God submit.
 His language is, " What though the field be lost ;
 " All is not lost ; th' unconquerable will,
 " And study of revenge, immortal hate, 19
 " And courage never to submit or yield.
 " And what is else not to be overcome ?
 " That glory never shall his wrath or might
 " Extort from me, to bow and sue for grace
 " With suppliant knee, and deify his pow'r. 19
 " To reign is worth ambition though in hell ;
 " Better to reign in hell than serve in Heav'n.
 " Which way I fly is hell ; myself am hell ;
 " And in the lowest deep a lower deep,
 " Still threat'ning to devour me, opens wide, 20

Which the hell I suffer seems an Heav'n,
 And at last relent ; is there no place
 For repentance, none for pardon left ?
 None left but by submission ; and that word
 Myself forbids me, and my dread of shame 205
 Among the spirits beneath, whom I seduc'd
 By other promises and other vaunts
 To submit, boasting I could subdue
 Omnipotent. Ah me, they little know
 How dearly I abide that boast so vain, 210
 How what torments inwardly I groan,
 While they adore me on the throne of hell.
 With diadem and sceptre high advanc'd
 How low I fall, only supreme
 In misery, such joy ambition finds. 215
 How could I repent, and could obtain
 The gifts of grace my former state ; how soon
 I might have recal'd high thoughts, how soon
 Unfeyn'd submission swore ? Ease would recant
 What made in pain, as violent and void. 220
 How ever can true reconciliation grow
 From wounds of deadly hate have pierc'd so deep,
 Which would but lead me to a worse relapse,
 A heavier fall : so should I purchase dear 224
 My intermission bought with double smart.
 Farewell hope, and with hope, farewell fear ;
 Farewell remorse ; all good to me is lost :
 Farewell thou my good : by thee at least
 My empire with Heav'n's King I hold ;
 And yet more than half, perhaps shall reign *."

* Milton's Paradise Lost.

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In all things he shall have pre-eminence.
For in himself all fulness richly dwells ;
According to the Father's sacred will.
He having through his blood, shed on the cross,
Made universal peace for ev'ry one ; 265
By him shall all things reconciled be,
All reconcil'd to God and to himself :
All things in earth, and things in Heav'n the same,
All things terrestrial, and celestial too,
Shall be included in the gen'ral peace, 270
This must include all angels and all men.
This is the will of God, and it shall stand.
Vain are the vaunts of Satan, which oppose
This fix'd determination of the Lord,
The prince of darkness shall at last fall down, 275
Before the face of him whom we adore.
And howsoever mortifying now
The thoughts of his submission, time will come
When all his resolutions will be chang'd.
Nor will he only feign, but heartily 280
Submit to Jesus, own him Lord and King.
But long and great severities he'll bear
Before his proud and haughty temper yields,
But which at last shall fully humbled be ;
For God has will'd it, and it cannot fail. 285
Satan has never felt the lake of fire,
Nor knows as yet the pain he shall endure ;
That pain shall bring his strength and courage down.
And shall destroy forevermore his hopes
Of gaining vict'ry or advantages 290

Over the blessed Savior, and his cause.
 Here then we'll leave him in the fi'ry lake,
 Under the mighty pow'rful hand of God,
 Who knows full well with rebels how to deal :
 And turn a while to mourn the num'rous hosts 295
 Of men, who in this last rebellion join'd.

Wail, O my heart, to think that those who dw
 Under our Saviour's peaceful government,
 Should ever be induc'd to rise in war
 Against the glorious Lord, their rightful King, 300
 What could possess them to desire a change
 While they enjoy'd whatever they could wish ?
 Strange that a fulness of delight and joy
 Should discontent engender, and create
 Disgust, and murm'ring, loathing and a brood 305
 Of fatal evils, which destroy all peace !
 But such has often been the state of things,
 And will be till that great and glorious day,
 When the Creator shall be all in all :
 And all intelligences shall be drawn 310
 Into a state of union with their God,
 That shall prevent their ever falling more.
 Angels themselves, though happy, fell through pride
 And though they felt no want, yet discontent
 Could find its way to regions of delight. 315
 So our first parents fell, who did enjoy
 As much and more than heart itself could wish
 And oh, alas ! our nature still is prone
 'To murmur and complain, though Heav'n itself
 Pours on us blessings with most liberal hand ! 320



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the nations that have most, do most complain ;
such as have no real grievances
never fail to feign them, and repine,
though they were most bitterly oppress'd,
often have I seen those families 325
might have liv'd in greatest happiness
all the means of plenty in their hands,
might have been choice blessings to the world,
ing themselves most miserable indeed !
in the midst of truest hearted friends 330
ming all mankind their enemies :
turning all their blessings into bane.
that which for their comfort should have been,
s them to make unhappy and unblest.
some, the more you try to please them, still
more uneasy grow, and find more fault ; 336
hate you in proportion to your love.
think that all the good you do is ill ;
hat you ill intend where best you aim'd.
is the devil's influence over man, 340
when into the abyfs he is cast,
curst temper will prevail no more,
that he from thence is loos'd again,
is once more permitted men to tempt ;
shall this evil disposition rise 345
ur-moore dreadful heights than heretofore.
in proportion as the blifs enjoy'd
be superior far to what is past.
t oh the sad and most affecting doom,
shall o'ertake those discontented hosts ! 350

Oh what fi'ry rain on them shall fall !
 What horror, and what torture and despair
 Shall rack their souls, and put their hearts to pain !
 Fire shall their lives destroy, their flesh consume,
 And put an end to their rebellious plan. = 355

And though their ruin is a dismal scene,
 Enough to make the heart of man to chill,
 And fill his bones with terror, freeze his blood,
 And make his very hairs to stand erect ;
 Yet when we call to mind, this is the last 360
 Attempt that ever shall be made against the Lord ;
 And Jesus now hath quell'd his num'rous foes,
 Who never shall combine against him more.

Nor for one moment hence disturb his reign,
 Our sorrow for their fate is mix'd with joy. 365
 Great is the triumph of our sov'reign King,
 And all his subjects hail him as their Lord.
 His foes are all defeated, and their hopes
 Of reigning are for ever blasted quite.

This scene of bold rebellion, and its end, 370
 Is far the darkest and obscurest part
 Of all the providential ways of God,
 And therefore short the sacred writer tells
 The dreadful story, here his words are few :
 Though vast the plot, and the destruction dire,
 And far more dreadful than can be describ'd.
 Far greater numbers are involv'd therein.
 Than ever fell at once by war or plague,
 Or fire or famine, or the total flood
 That overwhelm'd the globe in Noah's time. 380

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Perhaps I should not go too far to say,
That more shall perish then by fire from Heav'n,
Than ever tasted death before, or shall
Till then, in any of its thousand forms.

All that remain then uninfected, shall 385

Be wholly fav'd, their trials past and gone.

They shall be own'd as children of the Lord,

Worthy to be enroll'd among the blest ;

And chang'd, shall pass to an immortal state.

The rest destroy'd from earth : these fit for heav'n.

The present uses of the earth are past. 391

And what remains ? the judgment must take place.

The globe itself becomes a theatre,

Whereon the judgment seat erected stands,

And all the dead are summon'd to the bar. 395

The second resurrection now takes place,

And all that sleep in death at once awake,

Call'd by his voice, who makes the dead to hear,

Forth from their graves they come to render up

Their great accounts to Christ, the sov'reign Judge ;

Whose just award they must abide, and bear 401

Whatever doom on them he shall pronounce.

Now comes the day of universal doom

On which so many volumes have been wrote,

Of which the prophets spake, and poets sang 405

In far sublimer strains than I can boast.

But yet I fain would bring my little mite :

Though small my off'ring, yet accept it Lord ;

And let this labor of my hand remain

Under the patronage of thee, my King, 410

Till that grand day which I describe arrives.
 The great white throne on which the judge shall sit,
 Claims our attention, such its majesty,
 Its splendor, brightness, like the chrystal clear,
 As would sufficiently astonish those 415
 Who dare despise the terrors of this day ;
 And who would feign persuade their guilty hearts
 That such an awful scene will never come.
 Some fondly dream the judgment day is past ;
 But such will doubtless find their great mistake ;
 Since reason shews that crimes committed here
 Will be on earth try'd, judg'd, condemn'd, destroy'd,
 And all that ever dwelt on earth shall view
 The great assize, and shall the judge behold,
 Shall hear the sentence from his glorious mouth,
 Shall see the punishments and the rewards, 426
 And shall themselves receive as they have done.

This awful scene can never be fulfill'd
 Till all the human race have liv'd and dy'd :
 Or have been chang'd, and all the dead are rais'd.
 None shall be absent on that awful day ; 431
 All shall behold it, each himself shall hear
 The Judge's voice, and see him on his throne.
 This cannot be a partial private thing,
 Hid from the observation of mankind, 435
 Conducted in the world of spirits, far
 Remote from earth, and to the human race
 Unknown, as many in these days pretend.
 But O, my God, preserve my feeble mind
 In constant stedfastness amidst these storms ! 440

O let me never from thy word depart,
To hear the inconsistent dreams of men !
Behold the throne is plac'd, there sits the Judge,
In glory and in majesty array'd ;
His garments white as snow, his hair like wool ; 445
His throne like flame, his wheels like burning fire ;
Before him issues forth a fiery stream,
Millions of angels minister to him,
An hundred millions stand around his throne.
How solemn, grand, and awful is the scene !
This is the Son of Man who was accus'd, 451
Judg'd, and condemn'd at guilty Pilate's bar,
Whom Herod and his guilty men of war array'd.
In gorgeous robes, and treated him with scorn.
Now they in turn must stand before his bar. 455
This is the man who hung upon a cross,
Was mock'd, and ridicul'd in all his pangs ;
Behold him now ! and see the wond'rous change !
Now in his proper glory he appears,
And in his Father's radiant beauty shines ;, 460
While all the holy angels him attend,
And thus increase the terrors of the day.

All things prepar'd, behold the judgment seat !
The human race are call'd by trumpet's sound.
Behold from north, and south, and east, and west,
They flow in multitudes to hear their doom. 466
Near to the Judge's throne, his saints are plac'd
On rows of shining seats ; now men behold
What honor Jesus gives to all his friends,
Who lov'd and suffer'd for his name on earth. 470

'Those sit as Judges with their glorious head:
 On them no condemnation can lay hold :
 Their sins are blotted out, and all forgot ;
 Are cast behind his back, who wash'd their souls
 In his own blood, and' cleans'd their foulest stains.

But now behold the earth and sea resign 476
 Their dead, which long as pris'ners they have held ;
 Both death and hell give up their num'rous dead,
 Now to be judg'd according to their works.

Behold the mighty books are open'd-wide, 480
 The book of God's remembrance ; now 'tis seen
 That all the deeds, and words, and thoughts of heart,
 Are known to Jesus, Judge of all the earth.

The book of conscience shall be open'd there :
 That doom's-day book, where now th' informer fly-
 Is noting down the conduct of mankind; 486
 Against that awful day, then to reveal

'The thousand deeds of darkness here conceal'd;
 Alas ! what guilty heart can then endure,
 To hear those accusations just and strong, 490
 Which conscience on the trial will produce ?

Then shall the Law of God, that holy book,
 Be open'd and reveal'd before the world,
 And all transgressions in their full extent-
 And just desert, appear to ev'ry mind: 495

Shall not the Judge of all the earth do right ?
 Most certainly his judgment shall be just.
 Man's memory shall then so perfect be,
 That all his evil deeds shall stand in view,
 And ev'ry criminal before the bar. 500

Shall with one perfect glance his sins survey.
O what astonishment shall seize their hearts !
What guilty fear and dread shall fill their souls,
When the great Judge their doings shall reprove,
And set their sins in order in their sight, 505

Enoch the sev'nth from Adam prophesy'd,
Behold the Lord, the Judge of all, shall come ;
With him shall come ten thousands of his faints :
To execute his judgment upon all ;
And all ungodly ones shall he convince. 510

Of their unrighteous and ungodly deeds,
Which they ungodly did against his laws ;
And will convict them of their speeches hard,
Which they have murmur'd out against his name.
How can their hearts endure, or hands be strong, 515

In that great day when God shall deal with them !
How will they answer for their lawless deeds,
When God shall lay his judgment to the line.
And to the plummet, truth and righteousness ?
Then refuges of falsehood and of lies, 520

Shall all be swept away, and quite destroy'd.
Their covenant with death shall be no more,
And their agreement which they made with hell,
Shall be abolish'd . all their hopes are gone.

Hear the words of terror which shall reach 525
Their inmost souls, and fill their hearts with pain.

To ev'ry wicked one the Judge will say,
What dost thou my statutes to declare,
Or take my covenant into thy mouth ?
Because instruction thou hast hated long, 530

And cast my words and laws behind thy back.
 When thou beheld a thief, thou didst consent
 To all his evil deeds, and didst partake
 With foul adulterers their loathsome crimes.
 Thy mouth to evil thou didst wholly give, 53
 Deceit and lies were framed by thy tongue.
 Against thy brother thou didst fit and speak,
 And thy own mother's son hast slander'd oft,
 These things thou didst, and while I silence kept.
 Thou thought'st me altogether like thyself. 54
 But now I will reprove thee for thy sins,
 And them in order set before thine eyes.
 Who from my hands can now deliver you ?
 Or who will intercede for sinners bold ?
 Because I call'd long, and ye refus'd, 54
 I stretched out my hand, and none beheld :
 But ye have set my counsels all at nought,
 And my reproofs most solemn ye despis'd :
 Now will I laugh at your calamity,
 And treat with just contempt your present fear. 55
 Your fear, as desolation, now makes haste,
 And as a whirlwind your destruction comes ;
 Distress and anguish now your souls shall feel.
 Remember how I call'd, and you refus'd,
 Now you shall call on me in your distress, 55
 But I will do to you as you have done,
 And will not answer nor regard your cries ;
 And though you may begin to seek my aid,
 You shall not find me, for I will return.
 Back to my place, and leave you here to wait. 56

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For that you hated knowledge, hated light, 561

And did not choose Jehovah's sacred fear ;

My counsels of eternal life refus'd ;

And my reproofs, intended for your good,

Treated with rude contempt, and long despis'd : 565

Therefore of your own fruit you must partake.

And with your own devices now be fill'd.

Your turning from the ways of my commands

Will prove your ruin, O ye foolish ones !

How did you glory in prosperity, , 570

Which brings you down to dire destruction now !

Alas ! these cutting words who can endure ?

But such will be their fate who now reject

The glorious Gospel of the blessed God,

And trample under foot his darling Son ; 575

They shall be then rejected from his sight,

And punish'd from the glory of his pow'r.

But now another open'd book appears,

Which is the book of life, wherein are wrote

The names of such among the new-rais'd dead 580

As have submitted truly to the Lord ;

These are divided from the num'rous throng

Of those who stubborn rebels still remain.

These, though thy were not worthy to have part

In the first resurrection of the just, 585

And were not kings and priests to God and Christ,

And did not reign with him a thousand years,

And do not with the Judge in judgment sit ;

Yet having been to due submission brought,

By various methods which the Lord hath us'd, 590

Them to reclaim; they shall be sav'd at last,
 And not be doom'd to suffer in the lake
 Of fire and brimstone, and the second death
 In all its pains and horrors to sustain.

The boundless mercy of our God in Christ 5;
 Shall be extended to this num'rous throng,
 Compos'd of nations, kindreds, peoples, tongues,
 Perhaps the bulk of all the heathen world,
 Who dy'd in darkness, nor had greatly sinn'd
 Against the little, feeble light they saw; 6
 And probably the small among the dead,
 Who dy'd in childhood, and in tender youth,
 (Except those noted by their early vice)
 Shall be admitted then among the sav'd.

For so amazing is God's boundless love 8
 And tenderness towards the human race,
 That none shall drink this dreadful cup of woe,
 And feel the torments of the lake of fire,
 Whom any gentler methods could reclaim.
 But still the holiness of God is such, 10
 That nothing false, unholy, or unclean,
 Imperfect or impure, can dwell with him :
 He therefore tries a vast variety
 Of ways and means, all suited to the case
 Of all his fallen creatures, whom he wills 12
 To raise some depths of sin, and to restore.
 So when you read of torments, fire, and pain,
 Brimstone and fire, the lot of wicked men,
 Who shall with devils suffer punishment,
 Consider this most dreadful fi'ry doom 14

just, and only shall inflicted be
 When lighter punishments have prov'd in vain,
 To rebel rebels to subdue, reclaim, restore.
 God never acts without a grand design
 In all his works, and in his judgments too. 525
 Those who are found in this great trying day
 Enroll'd among the living in the book,
 Shall be deliver'd from the second death,
 And from thenceforward join'd with all the saints.
 All others shall the dreadful sentence hear, 630
 Which, O what heart of stone can e'er endure ?
 Depart from me, ye curs'd, into fire,
 Which to the age unquenchably shall burn ;
 For Satan and his angels first prepar'd,
 Appointed and ordain'd, but now for you, 635
 As you have join'd them in rebellion bold,
 So must you share with them in punishment :
 The living worm, the fire unquenchable,
 Must to the ages be your dreadful doom.
 Oh, how intolerable is such a lot ! 640
 Let not my soul be join'd with wicked men !
 Let this sentence stand before mine eyes,
 And in mine ears its awful periods ring
 Whenever I am tempted to transgress.
 How often have I thought my troubles great ? 645
 Too much for mortal flesh and blood to bear :
 How has my spirit faint'd when oppress'd
 With many sorrows, and afflictions dire !
 Which only God's almighty pow'r can ease,
 And which without his kind assistance giv'n, 655

I scarce could bear one moment, or support,
And keep my soul from sinking in despair !

But while this dreadful scene is kept in view,
Our greatest troubles vanish from our sight.
Alas ! what is the loss of health, and strength ? 655
The want of wealth, and life's conveniences ?
What is the loss of character, and fame ?

And what the bitter woundings of the tongue,
That sharpest sword, though heated with hell fire,
And all the woes that so embitter life. 660
Compar'd with but one moment of their pain,
Who shall endure the torments of the lake
Of fire and brimstone, or the second death !

Yea what are all the pains and tortures borne
By martyrs, criminals, or wretched slaves, 665
Fires, racks, whips, chains, and deaths of ev'ry sort,
That ever men have felt, or did inflict,
Compar'd to what those wretches must endure
Who to the burning lake shall be condemn'd ?
Well then our blessed Saviour did forewarn 670
His servants, not to fear what men could do,
Who but at most the body can destroy.
But he forewarns us him alone to fear,
Whose pow'r extends beyond the present life
And soul and body into hell can cast. 675

Oh, how should sin by men avoided be,
Which doth expose them to such dreadful woes !
Since thus the terrors of the Lord we know,
Let us attempt our brethren to persuade
To shun the ways of sin, that lead to death : 680

And let us carefully the fame avoid.

O Lord our God, to whom shall we address
Our fervent pray'rs, but unto thee alone,
Who for our sins most justly art displeas'd ?
O thou most holy, and most mighty God, 685
O Savior holy, and most merciful,
In to the second death's most bitter pains
Deliver not thy servants, dearest Lord !

Thou knowest, Lord, the secrets of our hearts,
Shut not thine ears of mercy to our pray'rs ; 690
But spare us, Lord most holy, God of might ;
O Savior holy, merciful and kind,
Most worthy Judge eternal, do not leave
Our souls through any snares to fall from thee !
Nor let us ever feel those horrid woes, 695
Of which the bare description chills our blood,
And makes the hair upon our flesh stand up.

My Savior, never let me hear thy voice
Command me to depart from thee, my Lord ;
Thy frown, O righteous Judge, I cannot bear !
Thou art my life, from thee where can I go ?
I trust in thee, O cast me not away.
Keep me from sinning, then I fear not hell :
And while I contemplate the sinner's doom,
May I remember sin hath caus'd the whole. 705

And may these lines of terror wholesome prove
To wake the souls of men, who sleep secure,
Forgetful of the dreadful judgment day,
And of that awful sentence which shall pass
On the rebellious ; and the fiery lake, 710

Where their just punishment they shall receive,
Of which I will attempt in brief to write.

The awful sentence being now pronounc'd
Upon the wicked and ungodly race,
The sentence just, from whence lies no appeal : 715
The dreadful execution soon begins.

But who among the feeble sons of men
Can bear the prospect, or the scene describe ?
Can my faint heart attempt it ! can my tongue
Or pen attempt its terrors to display ? 720

'The glorious Judge arises from his seat,
And re-ascends to Heav'n with all his train,
And leaves the criminals to feel their doom.
The fiery torrent now begins to fall
Upon their guilty heads with awful force, 725
And not the least protection can they find.
Where can they fly to hide ? Their hopes are gone,
And terminated all in keen despair.

Alas ! how terrible shall be that day
When all the atmosphere shall be on fire ! 730
The elements shall melt with fervent heat,
The earth with all therein shall be dissolv'd.
When the great ocean shall be all on flame,

And, in the language of the sacred text,
The streams of water shall be turn'd to pitch, 735
And all the dust to sulphur shall be chang'd.
Through all the tracts of land upon the globe,
And all the deeps which waters did contain,
There's nothing shall be seen, nor ought discern'd,
But one prodigious fiery ruin vast. 740

Behold the burning cataracts of fire
Gush from the mountains tops, and overspread
In fiery torrents all the fertile plains :
Down sink the mountains in the horrid gulph,
And in one common ruin mix and melt. 745

The sev'ral burning mountains of the earth
Are awful specimens of that great day,
And stand as warnings to a careless world.
How dreadful Ætna and Vesuvius seem
In their eruptions, when the liquid fire 750
Bursts from the crater, and in torrents flows,
And overwhelms, and buries cities deep !
And burning rocks, hurl'd from the flaming pit,
With noise and force tremendous fly aloft,
To distances almost incredible ; 755

And then returning, fall with thund'ring sound.
A frightful spectacle to all who dwell
Near to the dreadful place : their hearts are faint,
They trembling fly, and leave their houses fair
To fall a prey to the devouring flames, 760

But O, when all the mountains of the earth
Shall far outflame Vesuvius, and shall roar
Louder than raging Ætna in its throes,
Before its flaming torrents are disgorg'd ;
Where shall the guilty fly for refuge then ? 765
No part is free from the devouring fire,
The stately cities fall a sacrifice.

London and Paris, Lisbon, and Madrid,
Vienna, Amsterdam, and Petersburgh,
Berlin and Stockholm, Copenhagen, Prague, 770
Constantinople, Bergen, Bazil, Hague,

Breslau and Brussels, Dresden, Edingburgh,
 Florence, Genoa, Moscow, Naples, Rome,
 Dublin and Venice, Turin, Koningsburg,
 Palermo, Presburg, Parma, Mantua, 775

'These capitals of Europe and her states,
 Or lesser provinces, are now no more.
 Peking and Canton, Chinese cities, share
 With all the famous cities of the east,
 In this dire conflagration of the world. 780

But most of all Jerusalem I mourn,
 That famous city, chief of all the earth,
 Which falls a prey in this so gen'ral doom,
 Together with the temple of the Lord ;
 But all the blest inhabitants are gone 785

Up to Jerusalem, which is above,
 That city which can never be destroy'd,
 Built by the great Jehovah for his seat.
 There all the happy shall together dwell
 In perfect pleasure, and divine delight, 790
 So that no real loss can be sustain'd

By those who leave this lower world on fire :
 Nor will they feel the shadow of regret
 At this dire conflagration of the world.

Not so the wicked who are left below, 795
 To bear the horrors of this dreadful storm.

Such terrors will upon their spirits seize
 As cannot be describ'd by tongues of men,
 Nor even yet conceiv'd by human hearts.
 Let all the real terrors or the feign'd, 800

And all the torments, pains, or miseries,
 That ever were experienc'd by mankind,

Be put together, yet the burning globe
Will be a source of greater pains and woes
To all its wretched lost inhabitants. 805
Join all the tempests, fires, and storms, and plagues,
Thund'rings and lightnings, earthquakes, whirlwinds
Eruptions of volcanoes, vapours, fogs, [hails,
That ever have been seen, or felt, or fear'd,
Since man was first created, to that day, 810
The world on fire would more than equal all.
Consider ye that laugh at punishment,
And treat it with contempt if limited,
How would ye bare this dreadful scene of woe
One single day, or even for an hour? 815
Combine the pain of hunger, sharpest thirst,
The keenest sense of shame and deep disgrace,
The pungent tortures of a guilty mind,
A wounded spirit, fill'd with black despair,
A strong remembrance of transgressions past, 820
A feeling sense of God's resentment just,
The unmix'd vials of Almighty wrath;
And all the frightful terrors of the mind;
And add to these the real pains of fire.
Suppose a man in soul and body form'd 825
In such a manner as to feel the whole,
Without the least abatement all at once;
Think what his pain and misery must be?
This is the real state of those who fall
Under the dreadful sentence of the Lord, 830
And shall be left to feel the burning lake,
With all its horrors and tremendous pains.
Their bodies shall be form'd more capable

Of feeling pain than in this mortal state,
 And yet endure these torments manifold 385
 For many ages ere they see an end ;
 Nor for one moment rest or ease enjoy.
 Their souls shall be with sharp reflections fill'd,
 Enough to form in ev'ry breast a hell
 Of woe unutterable. Who can bear 840
 These dreadful tortures for one moment's space ?
 Much less for ages ? Think before ye leap,
 Ye bold and daring sinners, think, O think !
 Present this wholesome fight before your minds,
 And let me ask you, Will you madly rush 485
 Into these burning flames for present toys,
 And vain delights, the trifles of an hour ?
 Would sensual pleasures for an hundred years,
 Repay you for one moment of this woe ?
 Remember this is not an idle dream, 850
 A fiction of my brain, but scripture truth,
 The threat'nings of the God who cannot lie ;
 And what each stubborn foe must surely feel.
 Therefore survey your punishment severe,
 Before the awful execution comes. 855
 Consider all the threat'nings of the Lord,
 And all those hateful and forbidden crimes
 For which such punishments shall be prepar'd:
 Think not God's righteous judgment to escape,
 If still such things you practise. Oh, repent ! 860
 Nor dare to venture torments such as these.
 And if you can receive a friend's advice,
 Laugh not I pray you at the lake of fire,
 As though it was a thing impossible,

X.] THE END OF THE MILLENIUM. 307

God (who once a world of wicked drown'd
in water, unexpectedly to all, 866
though long they had been warn'd;) at last to turn
globe of earth and water to that lake,
leave the wicked there to suffer long.
not ignorant of what has been! 870
once the world was wholly overflow'd,
all th' unrighteous perish'd by the flood:
now the earth and Heav'ns are kept in store,
serv'd to fire against that awful day,
day of judgment, when ungodly ones 875
there be doom'd to suffer loss and pain.
were, but imagination sure must fail
naint the millionth part of all their woes;
must endure the punishments ordain'd,
just rewards of lives employ'd in sin; 880
God shall see it proper to release,
free them by his mercy from their griefs,
them restore unto himself again:
giving them wholly by his pow'rful grace,
less their habitation than themselves. 885
these most grand and noble works of God,
not fail to sing with gladfome heart,
O Creator will prolong my life,
give his kind assistance to a worm,
able child of man, who fain would praise 890
holy name for all his wonders wrought,
all that he hath promis'd to perform;
Oh here by faith my soul anticipates.

 BOOK XI.

*The New Creation ; or, The Renovation of the Heavens
and Earth after the Conflagration.*

WHAT shall I render to my gracious God,
 For all his loving kindneses to me ?
 And that he ever led my feeble mind,
 To view his vast unbounded plan of grace,
 And his intention to restore at last 5
 All who have fallen from their first estate.
 What though on this account I lost my friends,
 And all my Christian brethren turn'd their backs,
 And cast my name as evil out to men,
 And would have glory'd to behold my fall, 10
 To see me cover'd with the deepest shame ?
 Yet all that I have parted with for this
 Is nothing to the glorious treasure gain'd.
 The joy and satisfaction that I feel
 In this great truth, that God himself is Love, 15
 Is more than pays me for whate'er I lost
 For being faithful to the light receiv'd.
 For could my former friends and brethren know
 The solid pleasure which my soul has found
 In this most glorious scheme of love divine, 20
 They would not wonder why I still remain
 As firmly now attach'd as at the first.
 My heart is still as warm, my tongue prepar'd
 As much as ever, to proclaim God's love,
 His universal love to all mankind. 25

effed be his name, that he hath led
 thoughts to sketch this comprehensive plan,
 thus far hath supported me to trace
 Procefs and his Empire hitherto.
 far the grandest part remains to fing : 30
 new creation, and the scenes of blifs
 ich shall attend and follow that event
 oh, my God, my raptur'd foul inspire,
 fing of this in strains of lofti'ft found.
 behold the wonders which demand our fong ! 35
 Lord returns, and looks upon the globe,
 t'ring in fire, with its inhabitants :
 comes in mercy to create anew
 at fin had ruin'd, and deftruftion feiz'd.
 when at firft the chaos he beheld, 40
 ruins of the feat of Lucifer.
 faw it fhapelefs, rude, without a form,
 upos'd of jarring elements ; but he
 his own word, both light and order brought :
 uty, variety: and harmony, 45
 : place of wild diforder occupy'd.
 n this laft creation of the earth,
 which he will reftore it to a ftate
 : moft complet and glorious poffible,
 more to be forfaken or deftroy'd ; 50
 will come forth in his almighty love,
 d fpeak the word, and nature fhall obey,
 d fuddenly, before the wond'ring eyes
 all his faints, fee the new world appears !
 : floods of liquid fire at once fubfide, 55

And form a solid pavement, clear as glass,
 More beautiful than Paradise at first.
 In this new earth no sea at all exists,
 For none is needed, as this globe renew'd,
 Is quite for other purposes design'd
 Than in its first, or any after state.

How chang'd the globe ! and how the atmosphere
 Is purify'd, from noxious vapours free !
 The earth is now created to exist
 For ever in eternal permanence,
 An habitation fitted for the seat
 Of all its old inhabitants, restor'd
 To righteousness, and spotless innocence ;
 And fitted thus for endless happiness.
 Of this amazing work the prophet speaks
 In language lofty, rapt'rous, and divine.

Behold, says God, new heav'ns and earth I make
 So far superior to those I form'd
 In the beginning, ere I formed man,
 That those shall be remembered no more,
 Nor come to mind as worthy of a thought.
 But let my faints and holy ones rejoice,
 Be glad forevermore in what I make,
 Which never shall decay, nor change its form,
 Nor lose its glory, nor be ever marr'd.
 The earth and heav'ns, which I create anew,
 Shall evermore continue in my sight,
 The seat of joy and happiness unchang'd.
 The fashion of that world shall never pass,
 But in its pristine glory shall abide.

O what a heart-refreshing view is this,
 To see a world in full perfection rise,
 A Phoenix from the ashes of the first !
 This great discovery will reconcile
 Our minds unto the burning of the world, 90
 Which otherwise appears a gloomy scene.
 This charming prospect made th' apostle glad,
 When he by faith beheld the earth dissolv'd,
 The heav'ns on fire, the world itself consum'd,
 And all the things therein contain'd burnt up : 95
 But yet in pleasing chearful words he adds,
 Nevertheless, according to his word,
 His gracious promise, we with joy expect
 New heav'ns and earth, created by his pow'r,
 Where righteousness, and righteous ones shall dwell.
 Though sinners once, yet they to righteousness 101
 Shall be restor'd, and wholly freed from sin,
 Shall always then obey God's righteous laws.

Behold, says John, I saw new heav'n and earth,
 The former heav'n and earth were pass'd away, 105
 And lo, the ocean now no more appear'd !
 What blessed animating thoughts are these !
 The earth itself shall be at last restor'd,
 (After the fire its substance hath dissolv'd,)
 And will appear more beautiful by far 110
 Than ever Eden's Paradise was seen :
 And as the earth itself shall thus be chang'd,
 No doubt all men shall in its glory share.

But lo ! behold what wonders strike mine eyes !
 Astonishing ! surpassing miracle ! 115

Behold the New Jerusalem descends,
 The New Jerusalem, which is above,
 That city glorious, built by God himself ;
 Behold it cometh down from out of Heav'n,
 Descending to the new-created earth, 120
 For the accomplishment of purposes
 Most grand and glorious, worthy of a God.
 This is by far the most amazing sight
 That ever was by eyes of man beheld.
 Hark, hear the voice of God aloud proclaims, 125
 Behold, God's tabernacle is with men,
 And he will dwell with them upon the earth,
 And they shall be his people, He their God.
 O most amazing change ! the God of those
 Whom he had long rejected and cast off. 130
 Behold, he comes to ransom and restore
 Those who have suffer'd in the lake of fire.
 And God shall wipe all tears away from them,
 And sorrow, crying, pain, and death shall cease ?
 For all the former things are pass'd away, 135
 The reign of sin and misery is past.
 The Lord, our Savior, seated on his throne,
 Proclaims, behold, I fashion all things new ?
 These are God's sayings, faithful, true, and just:
 Behold, the heav'nly city stands on earth ? 140
 Fill'd with the saints and faithful of all times,
 Who long immortal glories have possess'd,
 And long have dwelt in New Jerusalem.
 Not for their sakes this city does come down,
 (For they dwelt there while it remain'd in Heav'n)



But that salvation might to all men come,
To all without exception who were lost.
O how amazing is the love of God,
Who first did send his darling Son to die,
To lay a sure foundation for our hope, 150
Gave him to suffer, die, and rise again,
And reascend to Heav'n, from thence return
To reign on earth before his mighty ones,
And at the close to raise and judge the world !
In all these num'rous methods his design 155
Is still the same ; to save the human race.
And more and more he ransoms ev'ry time,
That his great love another method tries.
But this his last and grandest effort gains
The whole without exception, none are left. 160
All now shall be recover'd, all restor'd,
And not one creature finally remain
To mourn and wail in endless black despair.
T' accomplish this most grand and glorious work,
God and the Lamb in glory now descend, 165
With all the saints who in this city dwell :
The holy city, their most blest abode,
Gently descending, brings them from above,
Here to remain till the great closing scene ;
Which now my muse hastes quickly to describe.
Now let us take a soul-delighting view, 171
Of this amazing city, rich and large,
As far excelling all that eyes have seen
As Heav'n can be superior to the earth.
For that which God hath built, by his own pow'r,

Must far exceed the noblest works of men. 176

Besides this city is no common work,
But built by God a palace for himself,
And far superior to the starry sky.

Behold the city, and its wonders view ! 180

The glory of Jehovah there appears ;
Her light to stones most precious is compar'd,
'Tis like a jasper stone, as chrystal clear.

Its wall is great and high, and none can scale,
Or gain admision there but by the gates. 185

Its gates in number twelve, by angels kept,
Admit of none but whom the Lord approves,
Who keep his laws, and his commands obey.

On these twelve gates the names of Israel's tribes
Stand written, as the representatives 190

Of Abraham's seed who there admittance gain.

On ev'ry side three pearly gates appear,
Towards the east and north, and south and west.

The city wall hath twelve foundations strong,
And in them are the worthy precious names 195
Of all the twelve apostles of the Lamb.

This glorious city is a perfect cube,

Length, breadth, and height, are equal and exact.

Oh, see how vastly large ! and glorious bright,
And wonderful beyond description far ! 200

One thousand and five hundred miles in length ;

In breadth and height, the same ; it lieth square :

And might with ease contain upon its ground,

Vast numbers more than ever have been born.

The wall is thick proportion'd to its height, 205



Book XI.] THE NEW CREATION. 315

Rais'd by the great almighty architect,
Created by his pow'r for his own use :
Keep this in mind, or you can ne'er believe
That such a city really exists,
So grand, so glorious, and magnificent, 210
But will explain it all away to mean
Some fancy'd state, as many more have done.
Its grandeur and magnificence are such
As far surpass description ; built by God,
As the chief effort of creating pow'r, 215
Worthy to be the chief and capital
Of earth and heav'n renew'd ; the blest abode
Of all the saints and holy angels bright :
The place of grand resort, where all shall come
To see, adore, and reverence their King. 220
The sacred city with such splendor shines,
As might in glory equalize the sun.
Its walls are form'd of jasper, precious stones !
Ten thousand worlds like ours could not produce
Materials enough to build these walls, 225
But nothing is impossible with God ;
This always shall my fav'rite maxim be,
This answers all which difficult would seem.
The heav'nly pavement is of purest gold,
Which yet appears like clearest chrystal glass, 230
Its walls are garnish'd with most precious stones
Of ev'ry kind, as herein shall be nam'd.
Jasper, of which the mighty wall is built,
The first foundation forms, and garnishes.
Sapphire the second ; chalcedony third ; 235

The fourth an emerald ; fifth sardonix ;
 Sardius the sixth ; the seventh chrysolite :
 Beryl the eighth ; a topaz is the ninth :
 The tenth a chrysolite ; the eleventh,
 A jacinth ; and the twelfth an amethyst. 240

The gates, in number twelve, are solid pearls,
 Each gate is of a single pearl compos'd.
 Scarce all the pearls on earth in one combin'd
 Could form materials for one single gate.
 But God who form'd our little pearls on earth,
 Made by his pow'r in Heav'n those spacious gates
 Each of a sev'ral pearl : Let none dispute
 What God can do, nor yet his word deny.

The streets appear like pure transparent gold.
 Such is its grandeur and magnificence, 250
 That nothing imitating it on earth
 Was ever seen, nor will be till that time

When this great city shall descend from Heav'n,
 To be the tabernacle of our God,
 In which he shall reside on the new earth. 255

No temple in the sacred city's seen,
 The Lord Almighty, and the Holy Lamb,
 Therein reside, and there shall be ador'd ;
 Seen and belov'd, and worshipp'd by all.

This city cannot need the sun nor moon, 260
 Because itself doth shine with purest light.

God's glory doth enlighten it, his beams
 Of light and love with brightness fill the place.
 The Lamb of God, in whom the Father shines.

Who is the brightness of his glory, seen, 265

The image of his person, full, express,
 Is also call'd the Holy City's Light.
 The saved nations of the earth restor'd,
 Shall walk within its shining sacred sphere.
 Their kings and rulers shall their glories bring, 270
 Their highest honors to the sov'reign Lord ;
 Their loudest praise within the sacred walls
 They utter to the glory of his name.

The city gates shall not be shut by day,
 And day is always, for no night is there. 275
 All nations shall their glory thither bring,
 And worship their Redeemer and their God,
 With deepest rev'rence, and divine delight.
 Nothing impure can ever enter there,
 There no defilement ever can have place, 280
 Nor what would foul abomination work,
 Nor that which frameth, or that loves a lie ;
 But such whose names are in his book enroll'd,
 Who is the Lamb of God, who dy'd for all,
 And tasted death for all the human race, 285
 And was the great propitiation made,
 For all our sins, and th' ease of all the world :
 And will in his due season all restore,
 According to the purposes of God,
 The myst'ry of his will to us made known : 290
 That in the dispensation of the times
 He will in Christ again all things re-head,
 Both which belong to Heav'n and to the earth.
 He by his blood upon the Cross made peace,
 And God by him all things will reconcile, 295

Reduce to order, and again restore,
 Whether their native place was earth, or Heav'n.
 And to fulfil a work so great and good,
 The Lord removes his court from Heav'n to earth.

Although in earth renew'd no sea is found, 300

Yet there's no want of water, for behold
 A glorious river from the throne proceeds,
 Which flows with living water, pure indeed;
 As clear as chrystal; wat'ring all the globe;

Exceeding much fair Eden's garden, where 305

The Great Jehovah our first parents plac'd.
 In this most glorious city grows the tree
 Of heav'nly life, which bears twelve kinds of fruit,

Which ev'ry month new fruit produces, fair, 310

And pleasaut to the eye, and to the mouth

Conveys the highest pleasure and delight.

The fruit produces everlasting life,

And death can never enter where it grows;

For those who eat thereof can never die.

Its leaves are for the healing of mankind, 315

And all the nations shall at length be heal'd,

And evermore remain from torment free,

From pain and sickness, sorrow, grief, and death.

The curse is now eternally remov'd,

Henceforth it shall be taken clean away, 320

And never to eternity return.

The throne of God shall be upon the earth,

Within the holy city's sacred walls;

There shall the Lamb array'd in glory sit,

And there God's servants shall his face behold, 325

- His name upon their foreheads shall be seen.
 No gloomy nights nor darkness shall be there,
 They need no candles, nor the lamps of Heav'n,
 Nor yet the beams of the refulgent sun ; 329
 Because the Lord shall give them heav'nly light ;
 Their God shall be their glory ever more :
 Ages of ages they with him shall reign,
 Till all intelligences are subdu'd,
 And reconcil'd to God, and quite reclaim'd,
 Behold, the final state of this our earth, 335
 This the perfection towards which it tends ?
 A state superior far to all before,
 And which with greatest pleasure I can sing ;
 Because this day shall never end in night,
 Nor this most joyful state succeeded be 340
 By foul rebellion, judgment, woe, or pain,
 Disorder, misery, despair, or death.
 This glorious state is worthy to be sung
 In highest strains. But ah, my muse how weak !
 So joyful are the scenes that stand in sight, 345
 That nevermore can altar for the worse,
 They make us to forget the troubles past,
 And cause us to remember them no more.
 Though sin and evil long o'er man have reign'd,
 Yet grace hath more abounded towards all. 350
 The Savior now hath conquer'd all his foes,
 And is prepar'd his kingdom to resign
 To God the Father, who the kingdom gave
 To Christ, that he might conquer and subdue,
 And then restore, re-head, and reconcile 355

All those who once did go astray through sin.
 This to accomplish is the grand design
 For which the holy city comes to earth,
 And this shall be fulfill'd, until at last
 There shall not be one foe to Jesus left, 360
 In all the wide extended universe :
 And this my song towards its period brings.
 But ere I close the scene, I will attempt
 To sing the world restor'd, as perfectly
 As I have sung it lost, and doom'd to fire. 365
 The world I sing is nature quite restor'd
 To its most glorious, perfect, high estate,
 Surpassing the Millenium far away,
 For that could but endure a thousand years :
 But the new world restor'd, shall still remain 370
 Before Jehovah, ages without end.
 In the Millenium sin and death might come,
 Which in the new creation cannot be.
 God will preserve his creatures evermore .
 From ev'ry hurtful thing of ev'ry kind. 375
 In this concluding scene 'tis perfect day,
 That day has dawn'd which never more shall close,
 Nor ever be succeeded by a night.
 The highest pleasure waits upon my song,
 And now the joy is perfect, pure, unmix'd, 380
 With greatest pleasure I can sing this state.
 This is a scene that never can grow dull,
 Here's ev'ry thing to please and charm the mind ;
 A new created world, more beautiful
 Than Paradise with all its gayest charms, 385

A world entirely full of righteousness,
 Of righteous people cleans'd from all their sins,
 A world in which no violence is found,
 No crimes committed, and no dangers fear'd.
 The Great Creator now is known by all, 390
 Fear'd, lov'd, ador'd, obey'd, by ev'ry one.
 There's no exception now, all join to praise,
 Worship and reverence their Lord and King.
 To Jesus now the whole creation bows,
 All creatures yield obedience to his name. 395
 And thus his kingdom's come, his will is done
 By all on earth, as well as all in Heav'n,
 Freely, entirely, and perpetually,
 The world no longer dreads its Maker's laws,
 Nor suffers for its crimes, as heretofore. 400
 Oh what a lovely, charming scene is this ?
 What raptures strike my mind, and fill my thoughts,
 Oh that I could express the joy I feel !
 And make my gentle readers sympathize ?
 No words can utter this extatic blifs. 405
 To see the great redemption now compleat,
 And all the creatures that were gone astray
 Brought Back to God, for ever to abide.
 No more their kind Creator to offend.
 Nor ever more his just displeasure feel. 410
 The whole creation is deliver'd now
 From sin, and all its consequences dire,
 The bondage of corruption, pain, and death.
 This mighty wonder plainly was foretold,
 And though for many ages disbeliev'd, 415

Yet now we see the sacred promises
Of God, Jehovah were not made in vain.

A thousand bright and very glorious scenes
Must have their place in this most grand design,
In which I have the outlines briefly trac'd. 420
For ev'ry soul that shall restored be,
Shall bring fresh joy to all the ransom'd throng.
And if such joy is over one that turns
From sin to righteousness, what must there be,
When all that ever did or shall exist 425
Shall be reclaim'd, and humbled, and restor'd !
But in particular, if I should write
Of all the wond'rous dealings of my Lord
Made known towards his creatures, time would fail ;
And if I should attempt to sum them up, 430
They would be found in number like the sands.
But one amazing scene above the rest
Deserves especially attention here,
And may be reckon'd as a specimen
Of the subduing and restoring pow'r 435
Of Christ our Lord, which he doth exercise
Upon his stubborn foes, who all must yield,
And pay their willing homage to his name.
This is the humbling of proud Lucifer,
Who last of all the tyrants shall submit. 440
He shall be brought the lowest to the ground,
His tow'ring pride shall fall, and he become
The humblest penitent that ever bow'd
Before the footstool of our bles'd Lord.
This is a moving, interesting scene, 445

And therefore here I'll spend a little time.

This most important triumph of our King,

I'll sing as though it was already past ;

Although 'tis many ages yet to come. 449

Long had the Prince of Darkness been condemn'd,

And long had welker'd in the burning lake,

And long endur'd such agonizing pains

As cannot be conceiv'd by human hearts.

I pass those dreadful periods, draw a veil

Over those scenes too horrid to disclose. 455

The rage and blasphemy, and fell despair,

In which he hath continu'd ages long,

I shall not mention here, but pass to speak

Of his humiliation and return.

When he had pass'd sev'n periods in the fire, 560

(As the proud King of Babylon reduc'd,

Brought down to the condition of a brute)

And long had dwelt in mournful solitude,

For all his subjects long had been redeem'd ;

At length his rage and blasphemies subside ; 465

His heart, more hard than nether millstone, seems

At last to melt, and soften ; he begins

Now to reflect, and wishes to repent.

How alter'd much is his dejected tone !

In melancholy language thus he mourns ! 470

Ah me, how low, how mis'rably depress'd

Am I, who once did sit above the stars,

And was the chief of my Creator's ways !

But pride, self-love, and vanity transform'd

The angel to a devil, as I am : 475.

Made me an enemy and traitor vile
 To my Creator good, who plac'd me high,
 That I might glorify his name the more,
 And be a brighter image of his Son,
 Against whom I rebell'd, and wag'd a war, 44
 Refusing him to own as sov'reign Lord,
 According to Jehovah's high command.
 That all the angels should him worship pay.
 But my pride prompted me, and envy rose
 Within my breast, against the Heir of Heav'n,
 From whence I was ejected, and cast down: 45
 To Tartarus, with all my rebel hosts,
 Whom I, Aias, seduc'd to rebel.
 Such was my rage against the Prince of Light,
 I left no stone unturn'd, but sought revenge, 46
 Though at my peril, still I cared not
 How much I did offend his majesty,
 Whom I determin'd never more to own,
 Nor to submit to ask him to forgive.
 Thinking and saying, 'Twas impossible 47
 That I could ask, or he his grace bestow,
 I thought I would maintain eternal war
 Against Heav'n's Sov'reign; and I sought and found
 The way to ruin and destroy mankind.
 But though I gain'd success, I soon could see, 50
 That God could check, and spoil my bold designs,
 Though I perpetually made war with Heav'n,
 And gain'd dominion over all the world,
 Yet I could find no peace and rest within,
 But carry'd hell within my troubled breast; 51



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But though I so prevail'd in my attempt,
 That many millions I destroy'd from earth,
 And shed their blood like water on the ground,
 I never could my purpos's effect,
 Wholly to ruin the Redeemer's cause; 540
 But notwithstanding all that I could do,
 It still existed, and sometimes prevail'd.
 And though that maxim adopted quite,
Divide and rule, and often boasted loud
 Of great success, yet I was mortify'd 545
 To see the Christian cause did still survive.
 At last in pow'r and glory Jesus came
 To reign on earth, and me did apprehend,
 Bound me with chains, me into prison cast,
 Confin'd me in the dreary, dark abyss, 550
 And shut me up in close imprisonment,
 And there I pass'd a thousand painful years.
 Then was I loos'd again, but still as proud,
 As much a rebel then as ere before,
 I sought to rage the more, and countervail 555
 The damages that I had long sustain'd.
 I found myself at liberty to tempt,
 And to deceive mankind; and such success
 Attended this most horrid enterprize,
 That harden'd me in my rebellion more 560
 Than ever I had been until that day.
 I saw an army gather'd at my heels,
 Which form'd as numerous as the ocean's sands
 That bound the seas, and lie upon the shores.
 But oh, how short my triumph! soon I saw 565

My num'rous host devour'd by fire from Heav'n !
As justly was their doom ; what then was mine,
Who had deceiv'd them so ? I soon was seiz'd
And thrown at once into the burning lake.
'Twas then that all my hopes of vict'ry fail'd, 570
I then myself abandon'd to despair,
And never since expected to prevail ;
I saw that no created arm could be
A match for him whom I had long despis'd.
But though no more I hop'd to win the day, 575
Long was my heart as hard as northern steel,
Hard as the millstone, like the adamant ;
And still determin'd never to submit,
Or bow the knee to Jesus, or to own
Him as my sov'reign Lord ; this I disdain'd : 480
Although I knew that God himself had sworn,
That ev'ry knee should bow and tongue confess
That Jesus Christ was rightful Lord and King ;
Yet I determin'd always to stand out,
And never yield to such disgrace and shame. 585
Thousands of years this pain did I endure,
Before I once could think of owning him
To be my Lord, whom I had hated thus.
And fought to render him implacable.
All my companions long ago did yield ; 590
And all in deep subjection have ador'd
Him whom Jehovah hath anointed King.
And I have long remain'd shut up alone.
My obstinacy and my pride were great, 594
But he that made me, made his sword approach,

And pierce my heart ; no longer can I stand
 In my rebellion ; here, behold I fall,
 And own myself subdued by Jesu's pow'r :
 He is my conqueror, and I must resign
 Myself unto his pleasure and his will. 600

Now at the last I am to my willing pray'r,
 And him address, as humble penitent,
 Whom once I would have tempted me t' adore.
 Him I adore, and homage to him pay ;
 Unworthy I to see his blessed face ! 605

Seed of the woman, if a drop remains
 Of love or mercy towards one so vile,
 Have pity now on him whom thou hast bruise'd !
 So poor and wretched I do feel myself,
 I cannot lift mine eyes, nor thee behold 610
 Without the utmost shame and self remorse.
 I see what fatal madness push'd me on
 To such an height of bold impiety.
 As seems impossible to be forgiv'n.
 But who can bound the love of God, or say 615
 How far his grace and mercy shall extend ?
 Whatever he may choose to do with me,
 I heartily submit, and bow to him.
 If Jesus will accept me for his slave,
 To be his lowest waiter is my choice. 620
 I never can be humbled half enough
 To make due satisfaction for my pride,
 My foul contempt of God and of his Christ,
 And all the numerous evils I have done.
 Lighter and deep shall my contrition be, 625

Whether it shall be accepted or not.
 And such confession shall my lips pronounce,
 If ever I'm admitted to his feet,
 As none of the restor'd have ever done :
 Because my sins have so exceed'd theirs. 639
 And if the Savior can deliver me,
 'Twill be an instance of such mercy shewn,
 As never hath took place since time began.
 Thus now the fallen angel humbled, mourn'd,
 And shew'd the real signs of penitence. 635
 So Babel's tyrant king, of madness cur'd,
 Deliver'd from his pride and cruelty,
 Lifted his eyes toward th' Almighty's throne :
 Th' appointed time of punishment was past,
 It had accomplish'd all that was design'd ; 640
 His understanding then return'd to him,
 He blessed the Most High, and prais'd his name,
 And honor'd him who liveth evermore ;
 Whose grand dominion doth extend o'er all,
 Whose kingdom endless ages shall endure. 645
 Before whose sight proud monarchs are but dust,
 Kings of the earth, as grasshoppers esteem'd.
 All earth's inhabitants with him compar'd
 Reputed are as nothing, and as less,
 Smaller than dust, lighter than vanity. 650
 He doth according to his sov'reign will,
 In Heav'n's bright army, and among the hosts
 That dwell upon the globe, all these he rules,
 And none can stay his hand, or dare to ask,
 What dost thou ? or, why conduct'st thou so ? 655

This mighty change in Lucifer, soon reach'd
The holy city, and great joy it caus'd
Among the blest inhabitants who dwell
In presence of their God, and of the Lamb.

Such a completion of their wishes brought 669

A large addition to their heav'nly blifs.
Mean while th' eternal Father thus address'd
His darling Son, the image of himself.

Self thou my Son, thine enemy subdu'd !
At last behold him humbled, fill'd with shame ; 665

He that rebell'd against thee, now submits,
Now falls before thy face, and fain would ask,
In humble tone, th' pardon, but he feels

His heart quite broken with the deepest sense
Of his rebellions, and his evil deeds. 670

This is thy noblest conquest ; now behold.

My greatest promises to thee fulfill'd.

This is my covenant which I confirm'd,

That if thy soul was made a sacrifice,

Thou should'st with highest pleasure see the fruit

Of all thy labor and be satisfy'd. 676

The gracious purpose of Jehovah God

Shall prosper in thy hand, and thy success

Shall more than recompence thy bitter pains.

I promis'd thee that ev'ry knee should bow, 680

And ev'ry tongue should swear, and thee confess.

Their sov'reign I call to my eternal praise.

I gave thee all things, and did promise thee,

That all should be submissive to thy will,

That all things under thee I would re-head, 685



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y Son,

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Against thy government and holy laws.

Even Lucifer at last submits himself.

This great event was in thy word reveal'd. 719

That ev'ry knee should bow, and tongue should swear,

And all thine enemies be reconcil'd :

But so astonishing was this display

Of love and mercy, goodness, grace, and peace,

That men for ages durst not this believe ; 724:

And such who lov'd thee still were much in doubt,

Whether thy goodness could so far extend,

As finally to reach, reclaim, restore,

All fallen creatures, all the human race,

And all the host of rebel angels too

Nay, those who ventur'd to proclaim thy love 730:

Thus boundless and benign, were disesteem'd,

Insulted, treated with contempt and scorn.

But still the council of eternal peace

Which was between us both, stood fast and sure,

Thy thoughts and ways as far transcend'd man's ;

As highest heav'n's above the earth were plac'd.

Now thy decrees fulfill'd have made thee known :

A God of boundless love, a God of truth,

From henceforth thou shalt be by all ador'd ;

And henceforth no rebellion shall appear 741

In thy dominion to eternity. —

Thus spake the Son, while all the saints rejoic'd

And all the ransom'd throng their anthems sung.

Loud hallelujahs through the city rose

To God Jehovah and the holy Lamb, 745

Who by his blood redeem'd their souls from death,

And laid the basis of a gen'ral peace,

Throughout the boundless empire of the Lord,
A peace which never shall be broken more.

 Meantime poor Lucifer remained sad, 750
Far in the distant regions of the north,
Where he deploring lay, for none as yet
Had been dispatch'd to him with news of peace ;
But Jesu's pow'r and grace had reach'd his heart,
And like a sov'reign fusion made it melt, 755
And in proportion as it had been hard
'Tis soften'd now and doth like water flow.

 He from the lake of fire had been releas'd,
Which now was quite diminish'd to a pool,
And soon shall be destror'd, and wholly cease, 760
As being henceforth of no farther use.

 But now commission'd from the sacred throne,
Gabriel surrounded with a chosen band,
Compos'd of holy angels, and of saints,
Went to convey to Lucifer the news, 765
That he was now permitted to approach
The City gates, and there submission make,
And homage pay at the Redeemer's feet.

 Angels were ev'n astonished to find
The furious lion chang'd, now like a lamb 770
Sitting in meekness, and lamenting sore,
With deep contrition, all his horrid crimes
Against his Maker, and his creatures done.
This change effected by the pow'r of Christ,
Proves him the great Restorer of the lost. 775
The deeper one is sunk in depths of sin,
The greater is the pow'r that must restore.
The more forlorn and hopeless is the case,

The more the pow'r of Jesus is display'd,
In the recovery of such from death. 71

Why then, since Satan always was allow'd
To be the greatest sinner, and the most
Degenerate and harden'd rebel known,
Why was it thought that Christ must be depriv'd
Of such an opportunity to shew his pow'r, 71
And all his highest charms of love display ?
When our Redeemer first came down to earth,
During his residence with sinful worms,
He made his grace, his pow'r, and mercy known,
In many bright and glorious instances. 79

But one above the rest, a striking proof
That Jesus could redeem and save the lost,
And that no miracle could be too hard.
For the display of his almighty pow'r,
Was his deliv'rance of the man possess'd. 75
And this may be consider'd as a type
Of what the heav'nly hosts this day beheld,
The change apparent in proud Lucifer.

This poor and miserable man, possess'd
Of many devils, dwelt among the tombs ; 80
No man could bind him with the strongest chains,
With chains and fetters he had often been bound ;
The chains he pluck'd asunder, fetters broke ;
No man could tame him, nor could safely pass
Near the doleful place of his abode. 81
And always night and day he fiercely rovd
Among the mountains, and the doleful tombs,
Crying and mad, cutting himself with stones.
But Jesus took a voyage to save his soul,

on he drave the evil spirits out, 810
 sm'd this mad demoniac with his words ;
 him, and gave him reason, fill'd his mind
 ue religion, love, joy, peace, truth, grace.
 rillingly he sat at the dear feet
 who had redeem'd him from such woe, 815
 mplicated woe, and made him blest,
 im with happiness and peace of mind.
 ucifer was by the angels found,
 rom what he was, as heav'n from earth.
 ey address'd him in such words as these. 820
 ucifer, thou once a son of light,
 m that blest estate, and long didst war,
 t the rightful Sov'reign, and didst dare
 e the great Omnipotent to arms. 824
 pow'rful hand hath now thy pride subdu'd,
 ought thee to acknowledge him thy Lord.
 attended to thy plaintive cry, •
 w by us doth his permission send,
 ou may'st to the city gates repair,
 ke thy full submission to his face. 830
 ffage we deliver with such joy
 ave never known nor felt before.
 erefore, follow us, we lead the way :
 ubt his mercy, which is infinite.
 ch the humbled tyrant thus reply'd : 835
 me to the feet of Christ the Lord,
 may humbly first his pardon ask,
 the dust his worthy name adore :
 ill I make confession of my faults,
 he num'rous hosts of heav'n and earth, 840

And ask forgiveness of the universe,
 Of God, of angels, and of all mankind,
 For such another rebel never liv'd,
 Such a blasphemer, haughty, cruel, proud !
 And therefore such a penitent I'll be, 845
 As never fell at Jesu's feet before.
 For if his grace to me extends itself,
 'Twill be the greatest instance ever known.
 And more his pow'r and glory will display
 Than any other instance ever did. 850

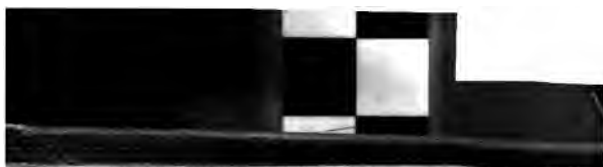
Now had the guards their willing pris'ner brought
 Unto the city gate, where sat the Lord
 Upon a glorious throne, in all his robes,
 More splendid than the radiant source of day.
 Ten hundred thousand million saw this scene; 855
 The grandest far that ever was beheld.
 For universal notice had been giv'n
 To all intelligences, that this day
 Should be the most triumphant ever known.
 No wonder then that all should wish to see 860
 The triumph of their Lord and King compleat.

Behold the Monarchs met in such a sort,
 As once could not have been at all believ'd
 Had it been told us ; but we see with joy
 The full and free submission of the Prince, 865
 Once call'd fair Lucifer, the son of light,
 Then Satan, prince of darkness, foe to man ;
 But now subdu'd and humbled, see him fall
 Before the feet of Jesus, and confess
 Him to be Lord of all, as 'twas foretold, 870
 By blest Isaiah, and beloved Paul.

Hear his unfeign'd confession. Thus he spoke :

Infinite is thy goodness, mighty Lord,
 Or thou would'ft never suffer me to speak
 Before thy presence, after what I've done 875
 Against thy glorious crown and dignity ;
 And all the num'rous mischiefs I have wrought
 Against my fellow creatures, whom thou hast
 Deliver'd long ago from all the snares
 Wherein I drew them ; but my crime's no less 880
 For the abundance of thy saving grace,
 Which hath so triumph'd over my designs.
 This day I fall, with deepest shame and grief,
 Before thy face, and own that thou art just
 In all thy righteous dealings towards me. 885
 I now resign myself into thine hands,
 To do as thou shalt please ; vile as I am,
 I was at first the handy work of God,
 And in his glorious image brightly shone.
 But soon I fell through vanity and pride, 890
 And all my legions by deceit seduc'd.
 Mankind I ruin'd, and thy works destroy'd.
 Yea, fought against thee with my greatest pow'r.
 But now I yield to thee, the palm is thine.
 Humbly I lie in dust before thy feet, 895
 And if thou slayest me, I'll thee adore.
 I have deserv'd whatever I've receiv'd ;
 And if thou canst receive me as thy slave,
 I'll think myself most happy, for I wish
 To be the lowest, humblest, least of all. 900
 My pride is cur'd, nor would my heart aspire

To be again in dignity and pow'r.
 O let me be a footstool unto thee.
 I have by far the greatest sinner been,
 And fain would be the greatest penitent. 905
 And if thou canst forgive my num'rous crimes,
 I'm sure I never can forgive myself.
 It shall be my employment still to weep ;
 And humbly ask forgiveness of my God,
 Of thee, my Lord, of all the heav'nly hosts, 910
 Of all that I seduc'd, and led astray,
 And of the human race whom I deceiv'd.
 And can all these forgive me ? Can they look
 With eyes of love, or piety upon me ?
 Can they forget my vile and barb'rous deeds ? 915
 The foul disorders which I introduc'd
 Into the universe, though now remov'd,
 Yet can they ever be forgotten quite ?
 Can men forgive me ? Can the angels join
 In such an act of kindness towards me ? 920
 But O, above them all canst thou forgive ?
 O can't thou own me for a subject true,
 Who have so vile and so rebellious been !
 And can thy Father ever me behold
 With looks of piety and benevolence ! 925
 But as I am I now myself resign,
 To thee I bow that knee so stubborn once,
 Thee now I own my Conquer'r and my Lord.
 Then was the golden sceptre reach'd forth,
 And Lucifer, just rising from the dust 930
 Drew near with shame and blessing, bath'd in tears,
 And meekly touch'd the same, and then obtain'd



Book XI.] THE NEW CREATION. 339

Permission to receive the sacred oath
Of fealty eternal, which he swore
To God and to his Christ allegiance, due 935
From ev'ry creature through the universe.
His taking of the same hath put an end
To all rebellion, sin and misery.

No sooner this was done, but boundless joy
Burst forth from all the num'rous hosts of saints ;
Angels and men all join'd to hail that day, 941
And gave such glory to the sacred Lamb
As cannot be express'd and shouted praise,
In such a joyful manner as before
Was never known, nor ever could have place 943
While yet one rebel foe was unsubdu'd.

Now was the period come for which they look'd,
The Savior's triumph was at last compleat.
And thus his holy name did they adore :
Thou, Lord, hast gain'd the day, the vict'ry's thine,
Thy hand and holy arm have wonders wrought, 951
Thy foes have all submitted at thy feet,
Thy glorious purposes are now fulfil'd ;
The work which thou didst undertake to do
Thou hast perform'd, and that without a fault ; 955
In nothing hast thou fail'd through want of pow'r,
Or want of wisdom, or of boundless love.
All is compleat, all things are now brought back
That ever went astray, all reconcil'd
To God the Father, and to thee, O Lord, 960
and to each other ; wrath is now no more
No more sin, sorrow, pain or death are found,
Grace hath abounded far above the fall,

The ruin'd are restor'd ; the lost are found ;
 The wander'd are reclaim'd ; the scatter'd parts 965
 All are reheadcd under thee again.
 The whole creation is deliver'd now
 From all corruption's bondage, sin and death ;
 And now enjoys the glorious liberty
 Which was the portion of the sons of God. 970
 No more shall evil any more be known,
 'Tis now for ever cur'd, and done away.
 The glory is to thee for ever due,
 And to the Father who appointed thee
 To this important work, long deem'd by men 975
 Impossible to be performed thus.
 But now 'tis done, behold 'tis finish'd !
 Darkness is past, the day for ever shines.
 Glory and honor, blessing, praise, and pow'r,
 Might, majesty and strength to thee are due ; 980
 Which with the highest joy we give our Lord,
 Behold we cast our crowns before thy feet,
 And hail thee universal Lord of all.
 Such was the triumph of that wond'rous day !
 Such the important scene that I've describ'd , 985
 The grandest far that angels ever saw,
 That ever eyes beheld, or thought conceiv'd,
 Or tongues or pens attempted to reveal.
 But here my soul o'erflows, my heart is full,
 Then let expressive silence muse a while. 990

 BOOK XII.

THE CONCLUSION OF THE MEDIATORIAL KINGDOM.

NOW is the glorious period come at last,
 When all things are suddn'd, redeem'd, restor'd,
 And sin and sorrow, pain and death no more.
 Hold their abhor'd dominion over men.

The second death is totally destroy'd. 5

The lake of fire has ceas'd no more shall burn ;

The whole creation is completely free

From all corruption's bondage, sin, and death ;

And in the freedom of the sons of God

Forevermore shall stand in glory bright. 10

One grand important act doth still remain

To be describ'd before I close the scene,

The brightest far that ever grac'd the page

Of sacred history, or prophecy.

What tongue can speak, or mortal pen can paint

Th' amazing splendor of this glorious day, 16

When nature, all renew'd, in glory shines,

Presenting a fair picture to the view.

Of God Almighty, pleas'd to behold

The new creation finish'd and compleat 20

All things without exception are subdu'd

And willingly are subject to the Son ;

Rebellion he completely hath destroy'd,

And brought again to God whate'er was lost ;

And fully hath perform'd the sacred will. 25

Of his almighty Father, infinite.
 For such his pleasure was, that what he gave
 To his dear Son, should so presented be
 Before his face, that nothing should be lost.
 This Jesus undertook, and hath fulfill'd : 30

And now is ready to present himself
 To his great Father, and with joy resign
 The kingdom to his hands who gave him pow'r
 Over the whole creation, put all things
 Beneath his feet, and made him head o'er all. 35

Hark ! hear the trumpet sound ! all heav'n attends,
 To see the mediator now resign
 That kingdom up, which he hath rul'd so long,
 Wherein he hath such mighty wonders wrought.

But now no more is needed, all agree 40
 To render praise and homage to their God,
 And never more shall in rebellion rise
 Against his just and righteous government.

O with what grandeur, glory, majesty,
 Doth Christ the Lord approach the Father's throne,
 And lay the royal sceptre at his feet, 45
 And yield the peaceable dominion up,
 With highest honor to the Father's hands !

First, he presents his glorious Church, his bride,
 Redeem'd from every nation, kindred, tongue ; 50
 His called, chosen, faithful, ransom'd flock ?
 The first fruits unto God and to himself :
 Who reign'd with him as chosen priests and kings,
 And sang a song that no one else could learn.
 These are his joy, his glory, and his crown, 55

These honour'd him in life, his word obey'd,
 And patiently unto the end endur'd ;
 And were conform'd unto their living head ;
 And to the greatest height of virtue rose.
 And did the highest dignities obtain. 60
 These were not of their glorious Lord asham'd,
 But own'd his name and words before mankind ;
 And he has never been asham'd of them :
 But gave them sceptres, crowns, a kingdom, thrones.
 These are the sealed and peculiar race, 65
 Who like the sun shall in God's kingdom shine.

Next follow'd the amazing multitude,
 Compos'd of all the nations of the earth,
 And all that ever were of women born,
 Now sav'd from all their sins and miseries, 70
 Submissive they approach, and lowly bow
 Before the throne of God, with humble knees.
 Behind them thrones and principalities,
 And all that once rebellious spirits were,
 But now subdu'd fall prostrate to the ground. 75
 In token of unfeign'd humility.

Now the eternal Father cast a look
 Of highest love on his beloved Son,
 And on his num'rous subjects, all redeem'd
 From sin, rebellion, guilt, despair, and death, 80
 While Christ the Son his Father thus address'd :
 My Father and my God, behold thy Son,
 And all the num'rous throng by him redeem'd !
 I have at length all enemies subdu'd,
 And brought each rebel willingly to bow, 85

And henceforth never more shall go astray
 Sin, sorrow, crying, misery, and death,
 Shall in thine empire never more be known.
 That kingdom's thine, and thou art all in all.
 No longer do thy happy subjects need
 A Mediator, all are reconcil'd 150
 Wrath is no more, and there is no more curse
 The creatures all are wholly freed from sin,
 And able now to see thy face with joy.
 I have beheld the travail of my soul 155
 With highest joy, and now am satisfi'd.
 Thy promises to me thou hast fulfill'd,
 Thou who didst promise hast as well perform'd.
 I have fulfill'd the covenant with thee,
 All my words of grace which I declar'd 160
 To all my servants, who in me did trust.
 Mankind without exception, I've redeem'd.
 All rebels I've conquer'd, and restor'd.
 And all thy works shall praise Thee evermore.
 Thy glory endless ages shall remain; 165
 Thou shalt rejoice in all thy handy works.
 This is the scene which makes my joy compleat,
 For which the painful cross I did endure.
 To this most bright, this grand triumphant day,
 My views were all directed through the scene. 170
 All things I saw subdu'd beneath my feet.
 The darkness and obscurity of sin,
 I saw should be succeeded by a day,
 That should arise upon the universe,
 And never close, but ever brighter grow. 175

To thee, who didst deliver ev'ry thing
 Without exception, to my hands and pow'r,
 And made me head and ruler over all,
 That I might all subdue, redeem, restore.

This I have done, and now resign to Thee 210
 The num'rous hosts that bow at my command.

I and my subjects bow before thy throne.

The great important work is finish'd now,
 Which from ancient days Thou didst design,
 And which I undertook to do, behold,

'Tis done, all, all, is finish'd and compleat :

With me behold thy willing subjects bow,
 And own ourselves obedient to thy sway.

No more rebellion ever shall exist

Throughout thy wide domain. nor evil more. 200

But boundless love, and everlasting joy.

Praise to thy name, obedience to thy laws,

Shall constitute the happiness of all.

The kingdom of eternal love is come.

Pure, universal love on all o'erflows. 215

God, who is love, is henceforth ALL IN ALL ;

The life of all, their endless happiness :

Their portion and their sure inheritance.

Thus ends at last my mediatorial reign.

Father, the kingdom, pow'r, and glory's thine, 220

From this time henceforth, evermore, Amen.

The father heard, and answer'd, Worthy Son,

Thou bright and glorious image of myself,

Well hast thou all the mighty work perform'd,

Which I committed to thy faithful hands. 235

Thou fully hast my approbation gain'd.
 Thou hast subdu'd thy foes, and reconcil'd
 All things to me, whether in earth or heav'n;
 With highest pleasure I behold my works
 Redeem'd from sin, and misery, and death. 240
 For ever from corruption's bondage freed :
 Now all the morning stars together sing,
 And all the sons of God do shout for joy.
 My works all praise me, ev'ry thing that breathes
 Sounds and resounds the glories of my name. 245
 There's no discordant note, nor jarring string,
 Sounds in my ears throughout the universe ;
 All is the voice of softest harmony,
 Such music as delights the heart of God:
 This order thou hast from confusion brought, 250
 By such a scene of suff'rings, pain, and death,
 And such a process, and such labours too,
 As have to angels been astonishing.
 The wonders which thy mighty arm atchiev'd
 Have made thy name through all creation known,
 And ev'ry rank of beings pay to Thee 255
 Homage and adoration, and thy name
 In the highest estimation ev'ry where:
 This I did promise thee as thy reward,
 And this by ev'ry creature has been giv'n. 260
 All have thy name ador'd, and bow'd the knee,
 And own'd Thee Lord, to my eternal praise.
 And now Thou dost the pow'r and kingdom give
 Up to my hands ; behold, I give command
 To all my subjects, still to honor Thee, 265
 Not as the Mediator, but my Son.

Soa thou wait in whom I did rejoice

Long ere thou Mediator didst become ;
 And though no more thou Mediator art,
 Yet Thou shalt still remain my darling Son, 2
 The partner of my throne, my soul's delight

Let heav'n and earth, let men and angels know
 That whoſo loves and honors thee, my Son,
 Loves and regards Me, and doth pleaſe Me well.
 And ſince rebellion is for ever ſlain, 2
 Throughout our empire, and ſhall riſe no more,
 But peace, and love, and joy, ſhall always laſt,
 And glory ſhall to God be ever giv'n
 By ev'ry tongue, and harmony prevail
 Among all ranks of creatures, happineſs 2
 Shall be their portion, never more to end,
 While God and his own glory ſhall endure,
 Now will I bleſs the labors of my hands,
 And once for all pronounce my creatures good.
 I ſee my num'rous works that ſtood, confirm'd 2
 In their own native innocence ; and thoſe
 Who though they fell, ſoon by repentance gain'd
 The pardon of their God, who promis'd them
 Remiſſion of their crimes, who did repent ;
 Behold the ſtubborneſt have been ſubdu'd, 2
 And now are all reſtor'd ; I bleſs them all ;
 O'er all my vaſt creation I rejoice.
 My works are perfect now, and very good,
 And ſhall continue ſo while I exiſt.

A bleſſing to themſelves, a joy to Me.
 Thus ſpake the Great Creator, and his voice,
 More ſweet than all the muſic of the heav'ns,
 Was heard with rapture through the num'rous
 Of men and angels, who the ſcene beheld.

his scene the most important, glorious, grand ! 300
 such as before had never taken place,
 nor ought that could therewith compared be.
 Now all intelligences join'd at once.

such a chorus, such a song of praise,
 as never had been heard in heav'n before : 305

nor such occasion never had been giv'n,
 nor had all creatures ever been prepar'd.

such united harmony to sing:

nor evil was no more, nor pain remain'd,

nor was there missing from the happy crowd, 310

the single soul that ever God had made ;

but ev'ry voice was tun'd to harmony. I

and thus express'd their joy, and highest praise :

Glory and honour, praise, might, majesty,

giv'n to God, and to the worthy Lamb ! 315

Now is the glorious consummation come,

the full completion of the prophecies,

the sacred promises of grace and truth.

Never shall any falling off be known ;

all creatures henceforth to their God shall cleave.

As iron dust of steel adheres to adamant : 320

So shall thou rule forevermore,

and in thy government we will rejoice :

For joy is now unbounded, and our praise

shall ever flow in most delightful strains. 325

As much our happiness increases now,

so makes our pleasures unto us appear

not only just beginning, but to begin.

Our wills are subdu'd to that one will

OF GOD TO ALL ; and never can we know 330

envy, pride, self-will, or wrath.

All evil is forever blotted out
 Of thy fair book, the glorious universe ;
 And sin and death no longer have a name
 Among the creatures of thy pow'r ; but life, 34
 And purest love, and peace and joy shall reign
 Through all thy works to all eternity.
 The wisdom, might, and goodness of our God,
 Are now become the source of happiness
 In all thy creatures ; and we all o'erflow 34
 In boundless love and kindness towards all.
 Each feels the happiness of ev'ry one,
 And each communicates to each his own.
 The universe begins to sound aloud,
 Mutual congratulation's heav'nly song. 34
 All voices now break forth in lofty praise !
 Eternal songs of praise to thee are due ;
 Glory transcending glory to thy name !
 Loud hallelujahs to the Lord our God,
 And to the Lamb, thy Son, with Thee enthron'd,
 In glory and in highest dignity. 35
 Jehovah, thou art worthy to receive
 Glory and honor, pow'r, and endless praise ;
 For thou created all things, and they were
 For thine own pleasure made, and form'd by Thee
 To glorify thy name, and thee enjoy. 35

Blessing and honor, glory, pow'r to him
 That sitteth on the throne, our Sov'reign King,
 And to the Lamb, forevermore, Amen.

Thus here I close the scene, and put an end
 To this my labour, which, with humble thanks,
 To Jesus Christ, my Lord, I dedicate.
 And praise his name, who hath enabled me
 To finish this, so long ago begun.
 Which shall remain, I trust, till he appears, 36
 As a memorial of my love to him.
 And of the glorious things which he reveal'd
 To me, a feeble, weak, and helpless worm.





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